

UNIVERSAL ISLAMIC MOON CALENDAR (HIJRI)

(BASED ON NOBLE QUR'AAN & AUTHENTIC HADEETHS)

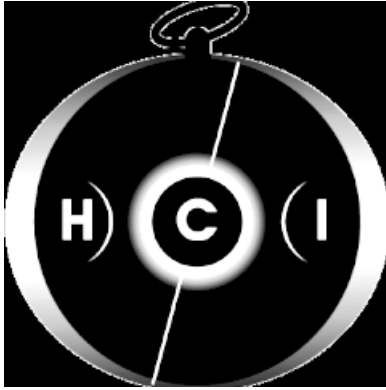


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يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيْتُ لِلنَّاسِ وَالْحُجِّ

(NOBLE QUR'AAN 2:189)

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Preface

Assalaamu Alaikkum wa Rahmathullaahi wa Barakaathu hu

Hijri Committee of India (HCI) has been engaged for the last 4 decades in researching and propagating Islamic Lunar Calendar, to be applied universally for the whole mankind,. During the last 16 years it has published true Hijri Calendar which has dates exactly tallying with the phases of moon, as directed in Noble Qur'an 2:189.

In this regard, it is pertinent to note that, the original 'Ummul Qura Calendar' of Saudi Arabia, followed until 1420H, was fully in accordance and compliance with the Noble Qur'aan, authentic Sunnah and established Astronomical facts. We are proud to mention that, the criteria implemented for 'Ummul Qura Calendar' until 1420H was of the same criteria HCI has found out after studying the issue thoroughly.

But, during 1420H this criteria of Ummul Qura was modified to accommodate two conditions : a) the conjunction to occur before Magrib at Makkah and b) that the Moon must set at least after a minute of sun-set at Makkah on the Day of Conjunction in order to start the new month on the following day. These modifications were unfortunately incorrect. The Universal day in which Conjunction occurs does not end with the Magrib at Makkah. The Muslims in many countries in the West of Saudi Arabia do not have even prayed their Asr prayer, when Magrib is finished at Makkah. Therefore, these modifications, in fact, tainted the accuracy of Ummul Qura Calendar.

The correct criteria to be followed should be to consider the Universal day in which Conjunction takes place as the last day of the month and the new month to start on the following Universal day, at Fajr, irrespective of the time of Conjunction and/or the Sunset-Moonset difference at Makkah or at elsewhere.

Alhamdhulillah, by using this error-free perfect criteria, we can tabulate Hijri Calendars for thousands of years, forwards as well as backwards, with only **one date for a day** of the week, as envisaged in Islam similar to Jummah prayers are conducted, within 24 hours on the Universal day of Friday, throughout the world. Just like this, if Eid falls on a Friday, it too will be celebrated on the same Friday throughout the world ie., within 24 hours of the first Eid Prayer.

Islam is a collective social order in which all individuals are supposed to live as an indivisible whole and follow the same single prescribed way, observe and participate in religious activities with complete unity. Unfortunately, during the last many years, the Muslim world falls in utter confusion and chaos at every starting of Ramadan and Eid. By reverting back to the criteria followed till 1420H for Ummul Qura Calendar, all the confusion prevailing in the Ummah could be cleared, and it will show to the world that Islam is truly perfect and complete as mentioned in Noble Qur'an.

In this context, please note that the Jews have somehow cunningly introduced some of their traditions, like, ' start of the Day (24-hours period) is at Magrib ' and

that ' Muslims must start the new month only on seeing the hilaal on the Western sky after sunset ' etc. Though there is no support in the Sharia for these traditions, enemies of Islam got them impregnated into Islam as if they are part and parcel of Islam !! By similar mischievous, shrewdness tactics the enemies of Islam were trying to create confusion in future generations to such an extent so as to inspire doubts and confusion on the historical recordings of Islam itself.

Visibility of Hilaal with naked eye on the West or probable visibility of Hilaal (by computation), both cannot be taken to determine the start of any month. It goes against Sharia since they violate 'natural order'. Under both circumstances, setting Hilaal (on the West) is taken into account, ignoring the fact that the moon has already risen in the East in the morning itself and hence, by the time it gets visible in the West, the day-light part of 'the first day' would have already lost. This day-light part of the first day is very important considering the fact that it (day-light part) would be the first day of fasting (in case of Ramadan) or celebration time of Eid (in case of Shawwal).

Relying on moon sighting by naked eye may result in the new month to start on 2, 3 or more days, which is unscientific and un-Islamic. If we follow such naked eye sighting (Imkane Ruyi'ah), the Full Moon may occur, in a particular month itself, on 13th, 12th, 11th, or even on 10th for people in the different regions, which gives a very wrong, distorted and tainted picture of Islamic calendar.

We are providing herewith supporting evidences, derived from Holy Quran, the Sunnah and Astronomy, explained under different topics, which will conclusively prove that our claim is 100% in conformity with Sharia principles. We earnestly request our readers to evaluate all the issues discussed and appreciate the need to revert back to the correct criteria.

Though the concept we are presenting here may not be in line with general belief prevailing among majority of Muslims, we request our readers to understand that majority has never been the yardstick to gauge Truth in Islam and that, what really matters is whether it is in compliance with the Principles of Sharia.

There may be repetition of the certain points under certain topics due to the reason that each topic is handled and explained independently in order to facilitate readers to get detailed information about each topic and to avoid cross references. Please bear with us.

We sincerely welcome all comments, feedback and suggestions from our readers. If any further clarifications are required, feel free to contact:

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(Note: The E-book is designed with hyperlinks for easy navigation)

1- Who created Calendar first, what is the significance of following the correct Calendar?

Almighty Allah speaks about a calendar in His book which He has established on the day one of His creation of the universe. This is referred to as the right religion and we have been proscribed to err on this as stated in the verse 9:36 (See also 2:189).

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ
الَّذِينَ الْقِيَمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

"The numbers of months are 12 in the records of Allah since the Day He created the heavens and the earth, and four of them are sacred; this is the straight religion and so wrong not yourselves therein". (Al-Qur'an Chapter: 9 verse: 36)

This calendar was followed by all the Messengers (Peace Be upon All of Them) and just like their message (Tauheed) got adulterated during the course of time, the Allah's calendar system also got mutilated/alterd.

1 a) Significance & importance in following the correct calendar

Most Muslims do not understand the importance given to the dating system in Islam. Many may be surprised when we say that Almighty Allaah has given importance for the dating system at par with the importance given to Tauheed, Salaah & Zakaath.

In verse 12:40, it is said ""You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority. The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not."

Almighty Allah says in verse 98:5 as , " And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salat (Iqamat-as-Salat) and give Zakat: and that is the right religion."

We must read these two verses along with verse 9:36 to know the real importance or significance about the Islamic dating system ; which says "Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are Sacred, (i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein.

Almighty Allah teaches us through these verses what constitute "zaalika deenul qayyim" (The Right Religion). "Zaalika deenul Qayyim" (the Right Religion) means to be steadfast in Tauheed (abstaining from ascribing partners to Almighty Allah); to perform mandatory prayers promptly; to give Zakaat correctly and to follow the correct calendar.

If one ponders over these verses one will realize how important and pertinent it is to follow the correct calendar. One also will realize that neither the dust, clouds nor the leaders have any role in declaring the start of the Hijri months which were decreed (Qadharnaahu / Qadharahu) by Almighty Allaah on the very day heavens and earth were created.

1 b) What is a Calendar ?

The basic unit of any calendar is the date and it should have the day-date congruence. Since Allah speaks to the mankind on calendar and that moon phases are the dates for whole mankind, we cannot segregate it into different regions and religion. If a Day can be observed across the world in 24 hours time, the Date corresponding to the Day should also disappear from the earth along with the Day. Consider the example of Friday, which starts west of IDL and ends at East of IDL in a sequenced manner, the Date. If it is 1st Shawwal then it also should end at this point on earth, in the same manner. This is also taught by Rasulullah (ﷺ) as stated in At-Tirmidhi, Book 8, Hadith 16

الصَّوْمُ يَوْمَ تَصُومُونَ وَالْفِطْرُ يَوْمَ تُفْطِرُونَ وَالْأَضْحَى يَوْمَ تُضْحُونَ

Abu Hurairah narrated that : the Prophet (ﷺ) said: "The fast is the day the people fast, the breaking of the fast is the day the people break their fast, and the sacrifice is the day the people sacrifice."

"Al-nnas" here refers to the whole mankind on the earth and it doesn't segregate into any country or Kingdom. Ironically, it is often found that India who is ahead of Saudi Arabia (KSA) by two and a half hours always celebrate Eid one or two days behind them, even though India performs every prayer by same time ahead of KSA every day.

There is another school of thought, who seems widely accepted by the Muslims mistakenly; that the month begins after the crescent is seen after sunset. The conjunction, which demarcates the two lunations, will not have any significance then and a Date .

If visibility or the parameters for probable visibility of Hilaal on the West is taken as a criterion, then definitely it will lead to starting the new months on multiple days of the week, which is contrary to the essence of Islam.

A proper calendar, in order to be applied universally, shall have the following basic characteristics.

- (1) **A Date for a Day:** - There shall be only a date for a day globally. For instance, 05 June 2015 was observed as the "World Environment Day" on a Friday, it must be observed as such on Friday by all the people in the world. Any calendar system which does not follow the above rule cannot be practiced in our daily life.

- (2) **Date Line** : In a universally applicable calendar, there has to be a dateline where the date and the day changes simultaneously. This dateline has to be fixed and permanent. It should be on a place where people are not living. Whenever a date changes there must be a corresponding change in day also.
- (3) We should be able to plan all events, local and global, present and future, without causing any conflict. In other words, in any calendar system, if a date suddenly changes, due to any reason, such a calendar is useless for the world.
- (4) All “Dates” and its corresponding “Days”, whether in the past or future, should be determinable. For instance, sitting at present, we should be able to determine what was “the day” of Shawwal 1st in 500H as well as, what will be “the day” of Shawwal 1, in 5000H.
- (5) A calendar should be perpetual and shall have the inherent strength to rely upon it globally, without any need of its dates to be adjusted / re-fixed. There has to be only a single version of the calendar applicable for the entire globe. The bi-zonal or tri-zonal versions of calendar are meaningless.
- (6) Passage of time (flow of time) should be respected for beginning of “dates” and “months”. For example, those who pray Jumaat prayer first in the world should also observe Eid and Ramadan first in the world.

2- The correct criteria for Islamic Moon Calendar as understood from Noble Qur'aan & Sunnah

The best way to find out the end of the present month or the start of the new month is to keep watching the moon phases as per 2:189. The moon has waxing and waning phases as it traverses in the sky (verse 10:05) and this movement is accurate and precisely fixed by Allah (verse 55:5). If we keep watching these different phases of the moon, we can easily find out the correct week-day in which the new month starts. We can observe that, at the last stage of the month, the illuminated part of the moon becomes thinner and thinner and at last it becomes so thin and so close to the Eastern horizon around Fajr time, which Noble Qur'an 36:39 describes as "*al Urjoonal qadeem*". Seeing this last visible phase, the observer is assured that moon will not be seen on the next day. This day is the Day of conjunction and it is the last day of the month. This conjunction (new moon/ black moon) is also a phase of the moon, but invisible.

According to the Sharia as well as Astronomically, the Universal day in which Conjunction takes place has to be considered as the Last day of the month and the new month must start from the fajr of the following day, irrespective of the time of Conjunction and/or the sunset-moonset difference at Makkah or anywhere else.

An Islamic Calendar has to be a global calendar and therefore, a dateline is a mandatory factor to start a day globally, similar like a Friday starts in New Zealand side of dateline and the day of Friday progresses as we go westward. The same concept should be followed in designing a Global Islamic calendar where the Friday will have one Islamic date in every country. If Friday is 1st of Ramdhan in New Zealand (for example), wherever in the world it is Friday, the date must be 1st Ramdhaan throughout.

There are people who say that the day starts at New Zealand side because of the International Dateline (IDL), which is fixed by the British and hence, IDL has no basis in Islam. There is no substance for such an argument because the existing IDL is universally accepted due to the geographical speciality of the region that makes the dateline to go mainly through the sea. It is also to be noted that it is from the east of the IDL where the Muslims start their Friday prayer in the world. Therefore, there is no harm to accept the current dateline as the dateline for an Islamic calendar also.

In lunar calendar, when it is said that a new month starts from the next day immediately after the day of conjunction, some hypothetical questions could be asked concerning the possibility of people in the eastern region close to IDL has to enter a new month even before conjunction happens in the world. Similarly, the people on the western region close to IDL have to wait one more day even after observing the conjunction on a particular day.

Here we must note one point. The 'day' and 'date' of conjunction is always recorded similar to the birth of a person in the world. For instance, the Prophet (ﷺ) was born in Makkah on a Monday; however, this particular moment may be a different day for people in another part of the world like USA. But, we know that the day of birth is recorded as Monday everywhere in the world with reference to the day (Monday) in relation to the place of birth.

Based on the above, as an example, if moon birth (conjunction/ new moon) occurs over New Zealand side of IDL on a Friday, and then the day of conjunction will be Friday even though the people across the IDL on Canadian side will be on Thursday. We must keep in mind that the time of conjunction is not the one that determines the beginning of new month, but the day of conjunction with reference to the place of conjunction which should determine the first day of new month. In the above case, the new month begins on Saturday for all as the day of conjunction is Friday with reference to the place (Geographical Position – GP) of conjunction.

If moon birth (conjunction/ new moon) occurs over Canadian side IDL on a Friday, and then the day of conjunction will be Friday even though the people across the IDL on New Zealand side will be on Saturday. Here also, the actual day of conjunction is Friday with reference to the place of conjunction. Therefore, people in the eastern side of IDL (New Zealand) has to enter new month even before the actual conjunction takes place on the other side of the IDL.

In all cases, it is to be clearly noted that, everyone enters into the new month only on the next day after the "Universal day of conjunction" with reference to the place (GP) of conjunction.

It is admitted that the current IDL was altered certain times in the past by certain countries/ islands by jumping across to the other side of the IDL. This was done by individual countries/ islands for commercial and political benefits.

Any country/ island that are close to the IDL, renaming their days and dates cannot go against the concept of IDL and their individual decision has no bearing on other countries. Such renaming also do not have any bearing on the days as per Sharia. The actual Friday will remain the day of Jummah prayers even if it is re-names it as Saturday or Thursday.

What Noble Qur'an says about Calendar?

يَسْأَلُونَكَ عَنِ الْأَهْلَةِ قُلْ هِيَ مَوَاقِيْتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (البقرة 189)

"They ask you about the phases of the moon. Say, "These are signs for the people to reckon dates and fix the periods for hajj." Also tell them, "It is no virtue to enter your houses from their backs; real virtue is that one should refrain from incurring the

displeasure of Allah; so enter your houses by their proper doors. And fear Allah so that you may gain (true) success.” (Al Quran, Chapter 2, Verse 189)

What is the meaning of the word “Ahillah”

in the above verse and how is it important for the dates (“Mawaakeethu linnaasi wal hajj”)?

The different translations of the Qur'an render “Ahillah” to mean as “new moons” and by this, they refer to the first visible crescent in the beginning of every month. We have examined Quran translations in eight languages. All give the same meaning. In fact, Ahillah does not mean ‘new moons’. Tafseers Tabari, Ibn Kathir, Kurtubi etc give clear explanation.

The word ‘Ahillah’ is used in Quran only once in 2:189. It is not used again anywhere else in Quran. Even though Ahillah is plural of Hilaal, the Quran does not use Hilaal anywhere in the Quran. If the purpose was to identify a particular crescent that appears initially every month, it was only required to mention “Al Hilal” (i.e., a phrase like, ‘they ask you about Al hilal), because by using the word “The Hilal” alone it could refer to a particular Hilal repeating in all 12 months. In reality only one moon exists and therefore the word Ahilla can only mean different shapes of the moon seen to us in different stages of its travel. We call them ‘phases’ in English (refer to verses 10:05, 36:39)

As per Asbabul Nuzul, people wanted to know the significance of different shapes of the moon and they asked the Prophet (ﷺ) about it. They were not asking about the first crescent which appears on the sky every month. Allah ordered the Prophet (ﷺ) to tell them the purpose behind it. So he (ﷺ) tells them they are dates for people and Hajj. People need dates to record and plan their activities of daily life. They were not a community like us using paper and pen. Very few of them knew that art. So their dates were not in calendars as we have today. They looked at the moon for their date. Their true calendar was hung in the sky

What is “Mawaaqeeth”?

‘Mawaaqeeth’ is plural of ‘meeqath’ which is found in many places in Noble Qur'an. It means date. “Inna youmal fasli kaana meekathan” (78:17) (“the day of decision is a fixed date”). Therefore, the reference here clearly denotes to a ‘fixed’ and ‘determined’ date. So, “Hiya mawaakeethu linnasi wal Hajj” means “they are dates for people and Hajj”. This tells us that we should use the phases of the moon for our dates in all purposes, whether civil or religious. This verse forbids use of any other calendar. Unfortunately, we have abandoned this calendar and have chosen the erroneous Gregorian calendar!

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ [التوبة: 36]

Surely the reckoning of months, in the sight of Allah, is twelve months, laid down in Allah's decree on the day when He created the heavens and the earth; and out of these months four are sacred. That is the true ordainment. Do not, therefore, wrong yourselves, with respect to these months. And fight all together against those who associate others with Allah in His Divinity in the manner that they fight against you all together, and know well that Allah is with the God-fearing. (Al-Qur'an Chapter: 9 verse: 36)

The above verse makes it clear that Allah has precisely determined the number of months and the dates for mankind on the very first day of the creation of the universe. And therefore, dates and months are inviolable and we have no authority to arbitrarily fix or to cause any changes to the dates and months. In this verse it is pertinent to note that Allah categorically mentions that it is "Deenul Qayyim" meaning it is the True religion and ever-true law of Allah. Hence the sacredness of dates and days are to be completely respected by all. This is not just an issue of Ramadan and Eid, but this is an issue of a calendar system which Allah intends whole mankind to follow.

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلُونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِّئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ
زُيِّنَ لَهُمْ سُوءُ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

37 : التوبة

The intercalation (of sacred months) is an act of gross infidelity which causes the unbelievers to be led further astray. They declare a month to be lawful in one year and forbidden in another year in order that they may conform to the number of months that Allah has declared as sacred, and at the same time make lawful what Allah has forbidden. Their foul acts seem fair to them. Allah does not direct those who deny the Truth to the Right Way. (Al-Qur'an Chapter: 9 verse: 37)

This verse further confirms the sacredness of the dates and months. As per this verse, any kind of changes or alteration done would be considered as a grave offence in the sight of Allah since the inviolability of these months and dates are already fixed by Allah.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ
[5] : الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ [يونس]

"He it is who gave the sun radiance and the moon light, and decreed the stages/places (for the waxing and waning of the moon) that you may learn the Counting of years and the calculation. Allah has created all this with a rightful purpose (rather than out of play). He expounds His signs for the people who know." (Al-Qur'an Chapter: 10 verse: 5)

Apart from mentioning the importance of different "manzil" of the moon which help us to determine the months and years, this verse clearly informs us that Allah has

created all this with a definite purpose (Haqq) and the “knowledge” so derived from this, if followed accurately, would not lead us to any confusion and chaos.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ
وَالْحِسَابَ وَكُلُّ شَيْءٍ فَصَلَّنَاهُ تَفْصِيلًا الإسراء 12

:We have made night and day as two signs. We made the sign of the night devoid of light, and made the sign of the day radiant that you may seek the bounty of your Lord and should learn the Counting of years and the calculation. Thus we have expounded everything in detail to keep everything distinct from the other'. (Al-Qur'an Chapter: 17 verse: 12)

The above verse mentions the importance of day and night in relation to dates and years.

وَالْقَمَرَ قَدْرَنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ [يس : 39]

“We have ordained (decreed) places (stages/ phases) for the moon until finally it becomes like an old date-stalk.” (Al-Qur'an Chapter: 36 verse: 39)

The above verse beautifully explains how a month in Allah's calendar ends. If we keep on watching the moon in the Last quarter, the position (manzil) of the moon changes and its shape (phase) gets smaller and smaller day by day, and finally, one day before the Day of Conjunction, we can see the moon which will be very thin and very close to the Eastern horizon as *al urjoonal qadeem*. This is a clear indication that, on the next day the waning moon will not be seen (being a conjunction day). The new month begins from the next day at Fajr ie day after the Day of conjunction .

In Tafsir Ibn Kathir while explaining 36:39 Imam (Rah) says:

<<“As for the moon, Allah has decreed that it should pass through different phases. At the beginning of the month, the moon appears small when it rises. It gives off little light, then on the second night its light increases and it rises to a higher position, and the higher it rises the more light it gives -- even though it is reflected from the sun -- until it becomes full on the fourteenth night of the month. Then it starts to wane until the end of the month, until it appears like the old dried curved date stalk. Ibn `Abbas, may Allah be pleased with him, said, "This is the original stem (which connects the bunch of dates to the tree).">>

Tafsir Ibn Kathir explains “Wal Qamara Kadarunahu manazila” as; << “And the moon, We have decreed for it stages,) meaning, `We have caused it to run in a different orbit, **from which passing of the months can be deduced**, just as night and day are known from the sun.’>>

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ [يس 40]

"The sun cannot overtake the moon, nor can the night outpace the day: each float in [its own] orbit." (Al-Qur'an Chapter: 36 verse: 40)

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ [الرحمن] 5

"The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning, etc.)." (Al-Qur'an Chapter: 55 verse: 5)

فَالْيَقُوتِ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ [الأنعام] 96

"(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing." (Al-Qur'an Chapter: 6 verse: 96)

All the above three verses quoted above clearly inform us how precisely the moon and the sun traverse. These verses also inspire us to learn this calculation (hisab) for our benefit.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ (١٣٠) إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَلْبَابِ (١٣١) جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

"Verily, in the creation of the heavens and the earth, and in the succession of night and day, there are indeed messages for all who are endowed with insight [and] who remember God when they stand, and when they sit, and when they lie down to sleep, and [thus] reflect on the creation of the heavens and the earth: "O our Sustainer! Thou hast not created [aught of] this without meaning and purpose. Limitless art Thou in Thy glory! Keep us safe, then, from suffering through fire!" (3:190-191)

Allah hereby brings out beautifully the characteristic of a believer; how he should approach the universe. Allah mentions that "ulul albaab" (those who are gifted with knowledge) are those who think constantly about the creation of the universe and its order. In other words, in modern parlance, we can say 'scientists'. It is our duty to find out the truthfulness of the universe and use them for the benefit of humanity.

3- Hadeeth - ‘ Soomoo li ru’uyathihi wa affthiroo li ru’uyathihi....’

Tafseer Ibn Kathir mentions the following Hadith;

“Ja’alallahul ahillatha mawaakeetha linnasi fa soomoo li ru’uyathihi wa affthiroo (end fasting) li ru’uyathihi, fa’in gumma alaikum fa uddoo salaaseena youman”.
“Allah has appointed phases of the moon as dates for the people, so fast according to its view and end fasting (celebrate Eidul Fitre according to its view and if it became shadowed/obliterated / doubtful for you then count the month as 30 days”. (Sahih Ibn Husayma 1789).

Generally, the above hadeeth is interpreted to mean ‘Begin fasting when you see the Hilaal and end fasting when you see it again and if it is clouded you count the month as 30 days’. Though this interpretation may look as if it is a very convenient and easy method of fixing the lunar months, it is wrong. This and such other hadeeths are widely quoted and reported from many sources and people without knowledge in the subject believe that the month begins after seeing the Hilaal !!

Here “Soomoo li ru’uyathihi....” is the portion of the Hadeeth which explains the verse 2:189, “Yas’aloonaka anil Ahillathi qul hiya mawaakeethu linnasi wal hajji”, meaning “They ask you about the (waxing and waning) phases of the moon, tell them they are dates for the people and Hajj”.

Therefore, “Soomoo li ru’uyathihi means begin fasting according to its (moon’s phases) view and celebrate Eidul Fitre according to its (moon’s phases) view. In other words, we must find out the dates by observing the moon phase which denotes the date and find out the beginning of the months exactly by observing the waning and waxing phases of the moon. This is an instruction for the people not to arbitrarily fix the dates of fasting without observing meticulously different phases of the moon. *Li Ru’yathihi* means “based on its view”, which clearly denotes based on different phases of the moon.

Noble Qur’an which came to lead people from darkness to light will not lead them to darkness. We can see how Dr. Yusuf Qaradawi explains this Hadith. He says: *“In the language of the faqeeh, we might say that the hadith both indicates an objective and specific means for achieving it. The objective in the hadith is clear, to fast the entire month of Ramadan without missing a single day, or without fasting in a month other than Ramadan, like Sha’ban or Shawwal. And that is to take place through ascertaining the beginning of the new month, and the end of the old one, by any means possible, so long as such means are available to the general populace without causing them hardship or difficulty in their religion.”*

So it is very clear that Ramadan cannot begin on two or three days. It will begin only on one day of the week for all the people in the world. In all calendars, a month begins only on one day. The first of Ramadan should not be Saturday for some people, Sunday for some people and Monday for some other people in the world. This scenario will prevail if everyone began Ramadan according to sighting of the

Hilaal at his locality. The Prophet (ﷺ) ordered us to fast when the people fast. It is a ritual performed all together beginning in one day of the week and ending in one day of the week, world-over. Fasting on the day of feasting is Haraam in Shariah. Then how can the people in the world do it on two or three days? It will be wrong and ignorance, fasting on Feast day & Feast on Fasting day, both of which are contrary to the spirit of Islam; Islam has no crookedness.

What does “Ru'yiah” mean?

The word 'Ru'yiah' is from the verb “ra'aa” which means ‘to see’ or ‘understand’. The word “ra'aa” is used in many places in Quran in different meanings – ‘to see’, ‘to know’, ‘to understand’ etc. ‘Ru'yiah’ the noun form of “ra'aa” can be translated as “sight, view, appearance” etc in English. In Quran it is used in both the meanings “to see” as well as to “understand”.

The Quran explains Ra'aa in its different meanings beautifully in verse 37:102 “And when his son was old enough to walk about with him he said: Oh, my son. I have seen (Araa) in a dream that I am slaughtering you. So look, what do you think (tharaa)! He said: Oh, my father! Do what you are commanded, you shall find me Insha Allah among the patient”.

Moreover, in the following hadeeth it is reported as Prophet (ﷺ) saying;

“...when you see night falling from this side, the fasting person should break his fast.”

صحيح مسلم - (ج 3 / ص 132)

– حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَعَبَادُ بْنُ الْعَوَامِ عَنِ الشَّيْبَانِيِّ عَنِ ابْنِ أَبِي أَوْفَى – رَضِيَ اللَّهُ عَنْهُ – 2614 –
قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – فِي سَفَرٍ فَلَمَّا غَابَتِ الشَّمْسُ قَالَ لِرَجُلٍ « انْزِلْ فَاجِدْ لَنَا ». فَقَالَ يَا رَسُولَ اللَّهِ لَوْ أُمْسَيْتَ. قَالَ « انْزِلْ فَاجِدْ لَنَا ». قَالَ إِنَّ عَلَيْنَا هَاهُنَا. فَانْزَلَ فَجَدَّ حَلَةً فَشَرِبَ ثُمَّ قَالَ « إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَاهُنَا – وَأَشَارَ بِيَدِهِ نَحْوَ الْمَشْرِقِ – فَقَدْ أَفْطَرَ الصَّائِمُ ».

In the above hadith, the same word “ra'aa” is used. But noone looks at the East to find out whether night is approaching in order to break the fast. Instead majority look at the watches or the time-chart showing Ifthar timings. “Ruyia'ah” here does not imply that the sighting has to be done literally to break the fasting.

The importance is to understand the time of breaking the fast, either by seeing the nightfall by physically observing (if there are no other alternate accurate means) or by any other means which are more accurate (like watches we use to determine the times of prayer).

So, “Ruyi'ah” in “...Soomi li ruyiathihi ...” also means ‘knowledge of the correct day , derived from observing the moon-phases or by other means”on which one must fast

The hadith quoted initially, ‘Soomoo li ru'uyathihi wa afthiroo li ru'uyathihi....’ regarding last part, if we translate as “it became doubtful for you then count the month as 30

days", there are certain concerns. Firstly, we should notice is that "Gumma alaikum" means 'when it gets shadowed/ obliterated' and NOT 'when it is clouded'. The translation 'clouded' will license people to make it 30 whenever it is clouded and this is contrary to Quran and Sunnah. As all are aware, clouds have no role in altering the dates decreed/fixed by Almighty Allaah.

Secondly, it is difficult to confirm whether the Prophet (ﷺ) in fact would have mentioned any words like "complete thirty" considering that there are other hadiths in which Prophet (ﷺ) is reported to have said only "faaqduru la hu" meaning to calculate/ to compute/ to measure it.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِثْمَا الشَّهْرِ تِسْعٌ وَعِشْرُونَ فَلَا تَصُومُوا حَتَّى تَرَوْهُ وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدِرُوا لَهُ " صحيح مسلم - كتاب الصيام باب وجوب صوم رمضان لرؤية الهلال - حديث

Ibn'Umar (RA) reported Allah's Messenger (ﷺ) as saying: Verily this month has twenty-nine days. So do not fast till you have observed it and do not breakfast till you have observed it, and when it gets disappeared (shadowed), then calculate it. (Muslim : The Book of Fasting (Kitab Al-Sawm) : Hadith 1862).

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَابْنُ، حُجْرٍ قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الْآخَرُونَ، حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ، - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً لَا تَصُومُوا حَتَّى تَرَوْهُ وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ إِلَّا أَنْ يُغَمَّ عَلَيْكُمْ فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدِرُوا لَهُ " *صحيح مسلم - كتاب الصيام باب وجوب صوم رمضان لرؤية الهلال - حديث

Ibn 'Umar (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying: This month has twenty-nine days only. So do not fast till you have Observed it and do not break it till you have Observed it, unless and otherwise it become veiled and when it gets disappear, then calculate it. (Muslim : The Book of Fasting (Kitab Al-Sawm) : Book 6 : Hadith 1865).

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الشَّهْرُ تِسْعٌ وَعِشْرُونَ فَلَا تَصُومُوا حَتَّى تَرَوْهُ إِلَّا هَلَالَ وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدِرُوا لَهُ " *موطأ مالك - كتاب الصيام باب ما جاء في رؤية الهلال للصوم والفطر في رمضان - حديث: 631

Yahya related to me from Malik from Abdullah ibn Dinar from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "This month has twenty-nine days. So do not fast till you observe the hilal and do no break

fill you observe it. when it become disappear, then you calculate it." (Muwattah, Hadith 631)

Therefore there are different reports concerning whether the Prophet (ﷺ) in fact stated "complete 30 days" or just only "faaqduru la hu". In view of this, we would like to humbly state that a hadith cannot override clear instructions and guidance contained in the Quran.

The practice of Muslims in most of the world is following the actual sighting of the moon, which can be affected by the clouds/rain and thus delay the starting of a month. This will be against the calendar made by Allah. He, Almighty, has hung the moon in the sky to be a visible calendar and it cannot get affected by human weakness of vision, and also depending on clouds/rain.

4- Hadeeth “Laa thasoomoo hatta tharawul hilaala”

“Laa thasoomoo hatta tharawul hilaala walaa thuffthiroo hatta tharowhu”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً، فَلَا تَصُومُوا حَتَّى تَرَوْهُ، فَإِنْ عُمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ ". صحيح البخاري - كتاب الصوم باب قول النبي صلى الله عليه وسلم: " إذا رأيتم - حديث

Narrated `Abdullah bin `Umar: Allah's Messenger (ﷺ) said, "This month has 29 days. So do not fast till you Observe it. when it become shadowed/obliterated , then complete your thirty counts." (Bukhary The Book of Fasting (Kitab Al-Sawm) , Hadith: 1821)

What does the above hadith mean? Does it mean that we should give 30 days to a month which has only 29 days according to the phases of the moon? It cannot be so. Here, from the comments of Prophet (ﷺ), it is clear that he knows already that the month is of 29 days, orders the Sahaba (RA) to observe the moon and find out the month correctly for themselves. He (ﷺ) was teaching them how to find out dates and months by observing the moon. They should know how to find out their dates and months correctly by observing the Ahillah (waning and waxing crescents). It is not an order to see the Hilaal and then to begin the month whenever they see it. It is also not an order to complete 30 days whenever the Hilaal is not seen due to clouds. We must use our discretion. We are not permitted to change the limit of the months as we like. Allah SWT has assigned 29 days to some months and 30 days for some on the very day of creation. We should not give 30 days to the months decreed by Almighty Allah as 29.

5- What was the custom of great Sahaabas (RA)

They (RA) knew how to find out dates by observing the Ahillah (phases) and Manaazil (stages) of the moon. It is very simple and they would have found out their dates without mistakes. But majority wrongly believe that the month begins after seeing the Hilaal !! This is a lie that has been told many times and people have believed that Hilaal is seen on the last day of every month! In fact Hilaal, the waxing crescent becomes visible only after the day-light part of the first day of the month is over, never on the last day on which moon has no phase. (Vide. Tafsir Ibn Kathir explanation of verse 36:39).

In this regard, we should consider whether it is possible to fast on the first of Ramadan and observe Eid on the first of Shawwal by relying or depending on sighting the SETTING hilaal through naked eye.

It is an impossible task to catch the first day of a month by the method of sighting of SETTING Hilaal. By the time we see the Hilaal on the western horizon, the month would be already begun and considerable time has been passed. In this case, we would miss the first day of fasting and start fasting only from the second day of Ramadan. We would also end up fasting on Eid day (in case of Shawal) !! A haraam act !!

The Messenger of Allah (ﷺ) will not give us an order which cannot be practiced. Majority have given a wrong meaning to the sayings of the Prophet (ﷺ) without knowledge about the moon and its phases. People without knowledge in the subject interpreted Prophet (ﷺ) sayings as “begin fasting when you see it” and all others have blindly repeated it again and again till the idea that month begins after Hilaal is seen got established in the minds of the people.

6- Hadeeth - “Tharaa’ nnasu al hilaala fa akhbarthu Rasoolallahi (ﷺ).....

“Tharaa’ nnasu al hilaala fa akhbarthu Rasoolallahi (ﷺ) Annee ra'aithuhu, fa saamahu wa amran'naasa bi siyaamihi. (Abu Dawood 2008)

Ibn 'Umar (RA) narrated, 'The people were Observed the crescent. I conveyed to the Messenger of Allah (ﷺ) that I certainly had witnessed for the begining of the month. He (ﷺ) fasted and commanded people to fast. (Abu Dawood 2008)

The above mentioned Hadhith is a weak hadith (Da'eef). According to Imam Baihaki RAH it is IFRAD, (it is a single report revealed only through the reporter Marwan Bin Muhammed Addimishki.

7- Is Kuraib incident a proof at all for moon sighting in order to start a new month ?

Kuraib reported that Umm Fadl, daughter of Harith, sent him (Fadl, i.e. her son) to Mu'awiya in Syria. I (Fadl) arrived in Syria, and did the needful for her. It was there in Syria that the month of Ramadan commenced. I saw the new moon (of Ramadan) on Friday. I then came back to Medina at the end of the month. Abdullah b. 'Abbas (Allah be pleased with him) asked me (about the new moon of Ramadan) and said: *When did you see it? I said: We saw it on the night of Friday. He said: (Did) you see it yourself? I said: Yes, and the people also saw it and they observed fast and Mu'awiya also observed fast, whereupon he said: But we saw it on Saturday night. So we would continue to observe fast till we complete thirty (lasts) or we see it (the new moon of Shawwal). I said: Is the sighting of the moon by Mu'awiya not valid for you? He said: No; this is how the Messenger of Allah (may peace be upon him) has commanded us. Yahya b. Yahya was in doubt (whether the word used in the narration by Kuraib) was Naktafi or Taktafi. (Sahih Muslim Book 006, Hadith Number 2391.)*

It is not actually a hadeeth, though it was reported in Muslim. It is only an incident.

This incident which occurred around the year 40H is being quoted by many who insist that Islam directs to start the fasting of Ramdhaan and the celebration of Eidain only after sighting the hilaal on the west within geir local boundaries/ These people do not accept the news about start of the months from beyond their pre-determined limits and by doing so they restrict the expanse of Islam to a constrained limits.

It is important to bear in mind that said incident took place long after the passing away of our Prophet (ﷺ) therefore it cannot claim to be an hadith. As all are aware, it is pertinent that a Hadhees must either constitute, a word of mouth, a concrete action or the nod / sanction of the Prophet (ﷺ). More evidently none of the above prerequisites are accessible in this case.

It is just the inclusion of the words "**Haakada Amarana Rasool** (ﷺ)" which prompts its proponents , who vow by the local sighting to accept it as a Hadeeth.

The Second explicit flaw in this, is that there is no clarity or transparency, as to what really did Prophet (ﷺ) order, command or instruct by the expression / diction - "**Haakada Amarana Rasool** (ﷺ)".

This Kuraib incident happened after the passing away of the great four caliphs as well as the most senior sahabas (RA), who had been very close, dear and affectionate to the Prophet (ﷺ) were not living; add to this the ideological vacuum prevalent at the time, helped enemies of Islam to easily gain access to divide, split and polarize the Muslims. Please also note that the Shiites were also in

open enmity and revolt and also starting hostilities against Islam. It was only in such an era of devilish designs, this incident came to pass !!

Those who abide by, adhere to and propagate this incident, must come out with clear explanations as to how those noble Muslims before 40 H had not known about this practice, during their periods. It is a binding and compulsory responsibility on the part of these advocates. In simple words, they seem to unperturbedly accuse those honored and respected men with ignorance of this tradition. If they had not practiced this tradition, question naturally arises of what guidance the Muslim before 40 H did recourse to!

This incident purportedly reported by Kuraib should have narrated in first person but the narration was not so; **Kuraib relates the incident in third person !!**

To make this argument more clear, the narrator should have been actually worded Ummul fadhl sent "ME" – (**Bahasathni**); instead the narrator is worded Umm Fadhl sent "HIM" - **Bahasathhu**

A version of the same incident as reported in the book Muslim by one Yahya bin Yahya gives a dubious recount whether Kuraib used the words "Isn't that sufficient for **us**" or "Isn't that sufficient for **them**".

This incident occurred when Mu'aviya (RA) was the Caliph in Syria and Ibnu Abbas (RA) was the Caliph's Governor in Madina. There is nothing in this narration to suggest, on what particular days either of the two places actually started the month of Ramadan. Despite this flaw, somehow the Kuraib incident had gained fame to share the pages of history. There is also nothing to assume or presume that the Syrian had sighted the moon at the time of sun set in the western direction. No such statements are included in the narration. Absence of such reports have no palpable veracity; the torch-bearers of this incident, are propagating that the Syrians had sighted it in the night. These surmises are not relevant and has no words in the text to justify their theory of whims and fancies.

Local-Sighters' strong contention that the phrase "**Haakada Amarana Rasool SAL**" are the very words of the Prophet (ﷺ) and irrevocable. They argue that it nails the box and sufficient to classify it as a hadith!, But Ibnu Abbas (RA) had never mentioned in any of his narration; the phrase "**So we will continue till the 30th day or until we observe it;**" such report by Ibnu Abbas (Ral) have not been revealed in any of the books of the Traditions. This phraseology of Ibnu Abbas (Ral) is their own concoction and cannot be seen in any credible hadith book.

Ibnu Abbas (Ral) had not accepted Caliph's stand, instead Ibnu Abbas (Ral) had his own methodology which he had directly learned from the Prophet (ﷺ); it is prudent to presume that Ibnu Abbas (Ral) did take recourse to observing the phases (Ahillah) of the moon, as taught to him by the Prophet (ﷺ).

Supporters who defend that the expression "So we will continue till the 30th day or until we observe it;" are of the mistaken view, that it is mandatory to begin the Ramadan:

1. After sighting the moon at Magrib - hour on the 29th day through naked eye; or
2. they ought to receive subsequent information of the moon-sighting.
3. if the sky is cloudy, one should then complete the month.

The wordings of ibnu Abbas (Ral) in the report, doesn't contain anything of these three observations nor have specific relevance to that. It is only a conjecture of their own!

The sum and substance they derive from the incident is that, two different cities within a single caliphate, sighting hilaal locally on different days; the other Muslims living in other areas need not be concerned of the sighting in other towns !!! If this is put into practice, alas, what alarming repercussions would the entire ummah, be subjected to!

Just holding on to, one undefined phrase "the Prophet (SAL) commanded this", they need to reflect aloud and analyze aptly, please.

The patrons of this incident are bound to clarify and throw light on the following inconsistencies...

Mu'aviya (Ral) and ibnu Abbas (Ral) were contemporaries, with the former reigning as the caliph and the latter was Mu'aviya (Ral) subordinate as governor in the Madina; ibnu Abbas (Ral) did not reconcile himself to go by his Caliph's way but chose to go his own way, as per the guidance, taught to him by Prophet (ﷺ) i.e. to precisely ascertain the moon's phases. One must remember that the Prophet (ﷺ) had at one time specifically prayed to bestow ibnu Abbas (Ral) with abundant Wisdom and knowledge of Qur'an. Such an unique person of erudition and insight he was.. So it is only sensible to interpret "Prophet (ﷺ) commanded us this" as referring to the practice of observing the phases as what ibnu Abbas had rightly learned from the Prophet (ﷺ).

Friday was the day of conjunction naturally it is impossible to sight the moon, not only in Syria but all throughout Arab Jarira. Having been specially blessed by the Prophet (ﷺ) for wisdom and insight, ibnu Abbas (Ral) refused to accept the sighting, as he was aware that the moon can never be sighted on the Day of Conjunction (Gummah).

The incident forewarns that there is no complacency or credence in Islam to blind following (Taqleed) the edicts or diktats of the Ameers, Jamaaths or any religious organization to decide, the moon sighting; one should only follow instruction; and guidance of our Prophet (SAL), which are exemplary and faultless.

It is incumbent and necessary for one to be faithful and to remain loyal to the ruler; but in respect to religious principles, there is no way out to discard the Tradition.

Mua'viya (Ra) led the Islamic Caliphate and ibnu Abbas (Ra) his Governor in Madina, both were reverent, respected, knowledgeable companions of Prophet (ﷺ). By citing the Kuraib incident and trying to focus that these noble and worthy Sahabis had started the Ramadan in different days is untenable; Amounts to belittling them. Muslims need to begin the Ramadan on the same day, as Prophet (ﷺ) practiced.

ibnu Abbas (Ra) summoned Kuraib in the later period of Ramadan to make sure and to determine the exact phases of moon to ensure the beginning of the ensuing month of Shawwal as he (Ra) did routinely and regularly follow, every month. Qur'an explains the last visible waning phase by the term "Urjoonil Qadeem" and it was routine for a sahabi of ibnu Abbas (Ra) stature to observe the Sha'baan phases to determine the precise beginning of the Ramadan and vice versa! why not resolve the vague and unspecific command "Haakada Amarana Rasool SAL" of the Prophet (ﷺ) in this context.

It would be prudent to note that Ibnu Abbas (Ra) directed Kuraib to observe Fast with them on the last day which was 31st day according to Kuraib. This shows that Ibnu Abbas (Ra) realized and was convinced about the error of moon-sighting report of Kuraib. This incident cannot be taken as an evidence for Mathla'. If so the questioning itself would not have arisen.

It is surprising to note that only one witness, Kuraib reported about this moon-sighting report. The caravan route between Syria and Madina was a frequently used one and lots of people used to travel in those days. Still only one person reported this !!!

The Kuraib incident comprehensively conveys a very primarily, an essential message to the Ummah. The message abundantly makes sure that, blind following without any direction of the Quran and Hadhees are bound fail and fail miserably; wallaahi

This kuraib incident is wrapped and enveloped in contradictions, controversies, discrepancies, half-truths and what not; This incident can never serve the purpose of either the local-sighting or international-sighting. Also they have no ground or bearing in this incident to ensure their habit of looking west at the magrib hour by naked eye sighting on the 29th day. They can no more hoodwink the gullible Muslims by keep repeating "Haakada Amarana Rasool SAL" as hadhees.

The account and analysis above said are irrefutable and quite understandable to the unbiased, fair and impartial seekers of Truth.

8- CARAVAN HADEES

NARRATOR AbuUmayr - ABU DAWUD HADITH_No 1153

AbuUmayr reported on the authority of some of his paternal uncles who were Companions of the Prophet (ﷺ) : Some men came riding to the Prophet (ﷺ) and testified that they had sighted the new moon the previous day. He, therefore, commanded the people to break the fast and to go out to their place of prayer in the morning.

In this hadeeth, the line of narrators are not there. Abu Umayr reported on the authority of some of his paternal uncles who were Companions of the Prophet (ﷺ)

عمومة له من حدثنا حفص بن عمر ، حدثنا شعبة ، عن جعفر بن أبي وحشية ، عن أبي عمير بن أنس ، عن رسول الله صلى الله عليه وسلم ، " أن ركبا جاءوا إلى النبي صلى الله عليه وسلم يشهدون أنهم رأوا الهلال أصحاب بالأمس ، فأمرهم أن يفطروا ، وإذا أصبحوا أن يغدوا إلى مصلاهم " * سنن أبي داود - كتاب الصلاة - تفرع أبواب الجمعة - باب إذا لم يخرج الإمام للعيد من يومه يخرج من الغد- حديث : 990

EVIDENCES TO PROVE THAT THIS HADEES IS "MURSAL" AS WELL AS "ISMU MUBHUM"

.....أن ركبا شهدوا أنهم رأوا الهلال

5/44: الراوي: عمومة أبي عمير بن أنس المحدث: ابن القطان - المصدر: الوهم والإيهام - الصفحة أو الرقم خلاصة حكم المحدث: لا يقبل إلا أن تثبت عدالة أبي عمير ولا أعرف أحدا عرف من حاله بما يوجب قبول روايته جاء ركب إلى النبي صلى الله عليه وسلم فشهدوا أنهم رأوه بالأمس يعني الهلال فأمرهم فأفطروا وأن يخرجوا من الغد...

2/99: الراوي: عمومة أبي عمير بن أنس المحدث: يحيى القطان - المصدر: تنقيح تحقيق التعليق - الصفحة أو الرقم خلاصة حكم المحدث: ينبغي أن ينظر فيه ولا يقبل به إلا أن تثبت عدالة أبي عمير . وَقَوْلُ ابْنِ عَبْدِ الْبَرِّ: إِنَّ أَبَا عَمِيرٍ مَجْهُولٌ، مَرْدُودٌ بِأَنَّهُ قَدْ عَرَفَهُ مَنْ صَحَّحَ لَهُ .
جاء ركب إلى النبي صلى الله عليه وسلم فشهدوا أنهم رأوه بالأمس يعني الهلال فأمرهم فأفطروا وأن يخرجوا من الغد...

2/99: الراوي: عمومة أبي عمير بن أنس المحدث: يحيى القطان - المصدر: تنقيح تحقيق التعليق - الصفحة أو الرقم خلاصة حكم المحدث: ينبغي أن ينظر فيه ولا يقبل به إلا أن تثبت عدالة أبي عمير . وَقَوْلُ ابْنِ عَبْدِ الْبَرِّ: إِنَّ أَبَا عَمِيرٍ مَجْهُولٌ، مَرْدُودٌ بِأَنَّهُ قَدْ عَرَفَهُ مَنْ صَحَّحَ لَهُ .

Imam Shafi (Rah A) has laid some conditions to classify the Mursal hadeeths and let us now examine the caravan Mursal report, in the light of these conditions laid by Imam Shafi (Rah):

One foremost condition is that narrator of the Mursal report has to be a senior Thabiyyi. Accordingly the onus of proving Abu Umair as a senior Thabiyyi rests on the

shoulders of who profess this report as 'sahih'. Even if he is proved as a senior Thabiyyi, the narration is dubbed weak as cited in the book "Thayseer Musthalahul Hadith".

Confirming to the rule of Imam Shafi (Rah A) that the Mursal reporter, who first heard from the Mursal narrator must declare that narrator as truthful; it is the responsibility of you to provide evidences to prove that Abu Umair was truthful. But you have not done so.

The 3rd condition of the Imam Shafi (Rah) is that if there are any other persons along with the Mursal reporter, who is known as reliable with good memory, then the reporter account should not contradict that of the reliable person. This is not applicable to Abu Umair as he is singly reporting the Mursal caravan news.

The reporters' chain is not continuous to reach the Prophet (ﷺ); it is not reported as Mursal in any other route; no other reliable person had initiated irsaal on this report. If there are any such evidences, you may reveal such proofs. Nor has there been any other chain by which this report's broken link is rectified.

No other Sahabi's accounts too tallies with Abu Umair's.

Scholars have classified this Caravan Hadeeth as "Ismu Mubhum" too.

We have given below a list of books that includes a gist of such reporting; point to note is that all the reports recorded do not mention the name of the Sahaabi, instead the phrase Ismu Mubham (name not known) seems ubiquitous. We have highlighted "ismu mubhum" for ready reference:

م	الحديث	الصحابي	اسم الكتاب	المصنف	سنة الوفاة
1	أغمي علينا هلال شوال فأصبحنا صياما فجاء ركب من آخر النهار فشهدوا	اسم مبهم	مسند ابن أبي شيبة	ابن ابي شيبة	235
2	رأوا الهلال وأتوا النبي صلى الله عليه وسلم فأمرهم أن يفطروا بعد ما ارتفع النهار	اسم مبهم	الاستذكار	ابن عبد البر القرطبي	463
3	أمر رسول الله صلى الله عليه وسلم أن يفطروا	اسم مبهم	مسند أحمد بن حنبل	أحمد بن حنبل	241
4	قامت بينة عند رسول الله صلى الله عليه وسلم أنهم رأوا هلال رمضان فأمر النبي صلى الله عليه وسلم أن يفطروا	اسم مبهم	الرابع من الفوائد المنتقاة لابن أبي الفوارس	أبو الفتح بن أبي الفوارس	412
5	أمر النبي صلى الله عليه وسلم أن يفطروا ويخرجوا من الغد لعبيدهم	اسم مبهم	الثاني من الفوائد المنتقاة للمخلص	أبو طاهر المخلص	393
6	يشهدون أنهم رأوا الهلال بالأمس فأمرهم أن يفطروا فإذا أصبحوا يغدون إلى المصلى	اسم مبهم	أسد الغابة	علي بن الأثير	630

7	فشهدوا أنهم رأوا الهلال بالأمس فأمر رسول الله صلى الله عليه وسلم أن يفطروا فإذا أصبحوا أن يخرجوا إلى عيدهم	اسم مهم	تهذيب الكمال للمزي	يوسف المزي	742
8	أن ركبا قدموا على رسول الله صلى الله عليه وسلم فذكروا أنهم رأوا الهلال بالأمس من آخر النهار فأمر الناس أن	اسم مهم	الرابع من حديث شعبة وسفيان مما أغرب بعضهم على بعض	النسائي	303
9	أمرهم أن يفطروا بعد ما ارتفع النهار وأن يخرجوا إلى العيد من الغد	اسم مهم	سنن النسائي الصغرى	النسائي	303
10	أصبحوا صياما على عهد رسول الله صلى الله عليه وسلم وذلك في رمضان فجاء ركب من آخر النهار فشهدوا أنهم	اسم مهم	الكفي والأسماء للدولابي	أبو بشر الدولابي	310
11	ركبا جاءوا إلى النبي صلى الله عليه وسلم فشهدوا أنهم رأوا الهلال بالأمس فأمرهم رسول الله صلى الله عليه وسلم	اسم مهم	الأوسط في السنن والإجماع والاختلاف لابن المنذر	محمد بن إبراهيم بن المنذر	318
12	الهلال خفي على الناس في آخر ليلة من شهر رمضان في زمن النبي صلى الله عليه وسلم فأصبحوا صياما	اسم مهم	شرح معاني الآثار للطحاوي	الطحاوي	321
13	أغني علينا هلال شوال فأصبحنا صياما فجاء ركب من آخر النهار فشهدوا عند رسول الله صلى الله عليه وسلم	اسم مهم	أحكام القرآن الكريم للطحاوي	الطحاوي	321
14	رأوا الهلال بالأمس من آخر النهار فأمر الناس أن يفطروا وأن يغدوا إلى مصلاهم	اسم مهم	كتاب الإغراب للنسائي	النسائي	303
15	أصبح الناس صياما ليلتين فجاء أعرابيان فشهدا أنهما أهلا عشي أمس فأمر رسول الله صلى الله عليه وسلم	اسم مهم	موطأ عبد الله بن وهب	عبد الله بن وهب بن مسلم	197
16	يفطروا وأن يخرجوا من الغد إلى المصلى	اسم مهم	الفوائد الشبير بالغيلانيات لأبي بكر الشافعي	أبو بكر الشافعي	354
17	أمر الناس أن يفطروا وأن يغدوا من الغد إلى عيدهم	اسم مهم	سنن الدارقطني	الدارقطني	385
18	ركبا جاءوا إلى رسول الله صلى الله عليه وسلم يشهدون أنهم رأوا الهلال بالأمس فأمرهم أن يفطروا وإذا أصبحوا	اسم مهم	المحلى بالآثار لابن حزم	ابن حزم الظاهري	456
19	أمرهم أن يفطروا وأن يخرجوا من الغد	اسم مهم	معرفة الصحابة لأبي نعيم	أبو نعيم الأصبهاني	430
20	أغني علينا هلال شوال فأصبحنا صياما فجاء ركب من آخر النهار فشهدوا عند رسول الله صلى الله عليه وسلم	اسم مهم	السنن الكبرى للبيهقي	البيهقي	458
21	شهدا عند النبي صلى الله عليه وسلم بالله لأهلا	اسم مهم	السنن الكبرى	البيهقي	458

	الهِلال بِالْأَمْسِ عَشِيَّةً فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّاسَ أَنْ يَفْطُرُوا		للبهقي		
22	أصبح أهل المدينة صياماً في آخر يوم من رمضان على عهد النبي صلى الله عليه وسلم فقدم ركب من آخر النهار	اسم مهم	السنن الكبرى للبيهقي	البيهقي	458
23	شهدوا أنهم رأوه بالأمس يعني الهلال فأمرهم أن يفطروا وأن يخرجوا من الغد	اسم مهم	السنن الكبرى للبيهقي	البيهقي	458
24	شهدوا أنهم رأوا الهلال بالأمس قال فأمر النبي صلى الله عليه وآله وسلم أن يفطروا فإذا أصبحوا أن يخرجوا إلى عيدهم	اسم مهم	الأمالى الخميسية للشجري	يحيى بن الحسين الشجري الجرجاني	499
25	صاموا يوماً من شهر رمضان فجاء ركب من آخر النهار فشهدوا عند رسول الله صلى الله عليه وسلم أنهم رأوا الهلال بالأمس فأمرهم رسول الله صلى الله عليه وسلم أن يفطروا وأن يخرجوا من الغد إلى مصلاهم	اسم مهم	مسند ابن الجعد	علي بن الجعد الجوهري	230
26	شهدوا أنهم رأوه بالأمس يعني الهلال فأمرهم فأفطروا وأن يخرجوا من الغد	اسم مهم	التحقيق في مسائل الخلاف لابن الجوزي	أبو الفرج ابن الجوزي	597

Quoted above are eminent scholars who disapproved of "Caravan Hadees". Can anyone prove that those eminent scholars have erred?

Following are the reasons why this hadees cannot be taken as an evidence in support for "IMKANE RU'YIAH":

1) From the hadeeth, it is very clear that the name of the Sahaba (RA) is not there.

a) Who were Abu Umyar's paternal uncles ?

b) Why their names were not given?

c) Why the list of narrators is incomplete??

d) How can one take a hadeeth in which the sanad is not sound?

2) It accuses the Prophet (صلى الله عليه وسلم) of committing the haram act of fasting on an Eid day !! NAUDUBILLAH !!!! How can a Muslim assume that Almighty Allah made His "Maasoom" Prophet (صلى الله عليه وسلم) commit a haram act ??? ASTGFIRULLAH !!!

If there had been any doubts or misgivings on the number of days for the month of Ramadan or had the Prophet (صلى الله عليه وسلم) unintentionally proceeded with his fasts, Allah

(SWT) would expressly alert through Jibreel (AS) to save his Prophet (ﷺ) from sinning / committing a Haraam act.

With Allah (SWT)'s protection assured for his Prophet (ﷺ), it does not make sense or reason to believe, that lowering or demeaning His own Prophet (ﷺ) to be humbled to learn a lesson or two from the caravan team. Does it not make a mockery and an attempt to offend the psyche, the personality and of the stature of our great Prophet (ﷺ)???

This Hadith fails on its own weight of its flaws; it belittles the stature of the Prophet (ﷺ) and it is therefore manifestly clear that report of Abu Umair was concocted.

3) The said caravan it is reported, arrived when all were still fasting wanting further advice on the subject. The people advocating local hilal sighting contend that it is only because they had been continuing with the fast, the Prophet (ﷺ) purportedly advised only the caravan to break the fast (Amarahum).

The assumed caravan which were aware of fasting after seeing the hilal, would definitely have known the rule to end the fast also after the hilal sighting. Then, why should they determinedly continue to fast until they reached the Prophet (ﷺ), even after sighting the Eid hilal? Kindly think over this aspect too.

It accuses them of observing fast on the prohibited day - the day of Eid. This squarely puts the blame on caravan people who were supposedly a wholly ignorant lot, not conversant with even simple rules such as, when to begin or end fasts. Pity – the caravan people!

The tone and tenor of this report blames the caravan people besides the Prophet (ﷺ), to have engaged in acts of haram, making this story a very clever concoction of lies.

4) How come this major event was not reported even by a single Sahaabi (RA)?

A caravan comes to town and on the basis of its sighting the moon; the Prophet (ﷺ) makes a declaration to end the fast forthwith. This is a sensational event and should have involved the whole city of Madina with all Sahaabis (RA) coming to know of the event.

However apparently, no attempt had been made to report this popular event even by Prophet's (ﷺ) close confidants like Abu Huraira nor other prominent Sahabais (RA) nor by the scribes of the Quran nor even by a whole group of sahaabis who witnessed the event, which would have made this report a Muthavathir one.

But pitifully, even the name of Sahaabi (?), reporting this is manifestly under the cloud compelling the Hadith-scholars to classify this as a Mursal/ Ismu Mubham, as it was reported only by the dubious Abu Umair - another point to take heed and ponder over .

5) Moreover most of the scholars, including great experts of Hadith sciences like Imam Ibn Abdul Barr (Rah), Ibnul Khattan (Rah) have censured and disapproved the said narrator Abu Umair - this point also need to be reminded.

6) One incident that should have naturally attracted the attention of all the residents of Madina, is pathetically reported strangely and singly, that too by the tainted Abu Umair, is enough proof that the pseudo-Hadith was undoubtedly concocted. This is one point against this report.

SO, IT IS CRYSTAL CLEAR THAT THE CARAVAN HADEES CANNOT BE TAKEN AS AN EVIDENCE FOR "IMKANE RUYIAH" !!!!

Even if it is taken as evidence, it is in favour of the concept of Hijri committee of starting a day at Fajr!!

The caravan people say that they saw the hilal on the previous day. Please note that they reached Madina around As'r time. So, according to the concept of starting the day at Magrib, they should have told that the hilal was seen "today", as the "today" which started at the previous Magrib was not yet over.

To illustrate clearly, let us assume that the Caravan people reached Madina, say on a Tuesday around Asr time. According to them they saw the hilal at Magrib of Monday and their day, according to the belief of starting at Magrib, ends only by Tuesday Magrib. So, the Caravan people should not have used the word "previous day", but should have said that "the hilal was seen today".

This shows that the day started at Fajr and not at Magrib. Misconception by advocates of Imkane Ruyiah is exposed!! It proves the stance of Hijri Committee that the day starts at Fajr is correct.

This report, when analysed under the guidelines of the eminent Imams and scholars, fails miserably to pass their conditions. In sum, this Mursal version is a bundle of contradictions and half-truths, that are conflicting, incompatible and inconsistent.

It is also mentioned by Bakwi in Al-Kaamil Fi JuAffaair Rijal (7/137), in Al-Kamil Li Ibnu Athi (1/94), Arsheefu Muntaka Ahlul Hadith 1-(1/155) and also by Muhammed Bin Assabah in Tariq Bukdad (5/254) as follows: "At the time of the reign of King Haroon, the people wanted a report like this (to make this reporting of Abu Bishr a Hadith); then and there, on the spur of the moment Hussaim is reported to have made the statement that Abu Umair Bin Anas reported from his paternal uncle and that through him, Abu Bishr had made the reporting. They also mention that for announcing this, a consideration of ten thousand dirhams was presented to Hussaim."

Who other than enemies of Islam will indulge in such bribing ??? We are of the opinion that only enemies of Islam want to uphold such a hadeeth !!! It is a pity that those who advocate "Imkane Ruyiah" are unknowingly being made puppets in the hands of these enemies. BEWARE !!

We fail to understand why many ulemas are vying with one another to support and sustain a Mursal and ismu mubaham reporting that is false and a fraud, despite the fact that the reporter, Abu Umair, who is considered as 'an unknown person' by several scholars-of-stature, namely Imam Ibn Abdul Barr (Rah), Imam Ibnal Khattan (Rah) and the likes and also for the reason that there are conflicting reports by Hussaim and Shu'ba, who have heard from the third rated reporter, Abu Bishr.

9- Original Ummul Qurrah calendar till 1420 H:

Original Ummul Qurrah calendar was followed correctly by Saudi Arabia till 1420 H:

Dr. Fadhl N. M. Ahmed formulated for Saudi Arabia Ummul Qurrah calendar for 130 years - from 1300 to 1429 H, based on the criteria of "Universal Day in which Conjunction takes place as the last day of the month and the new month to start at Fajr on the following Universal Day" - the very same criteria followed by Hijri Committee of India.

Saudi Arabia were following this original Ummul Qurrah till 1420 and the dates were exactly tallying with moon-phases, as directed in Noble Qur'aan (2:189). In 1420 some conditions like, " conjunction to occur before Magrib, in order to start the new month on the following day" was introduced. This impractical, unscientific condition is contrary to Sharia. Hence, from 1420 certain months were started on wrong days of the week.

Dr. Fadhl Ahmed passed away during 2013. But, before his demise he had formulated a "2000 year Universal Hijri Calendar" based on the same original criteria. This can be purchased from amazon by using the following link.

<http://www.amazon.com/Years-Civil-Hijri-Comparative-Calendar/dp/1477443606>

May Almighty Allaah reward him immensely for his efforts. Aameen!

10-Day in Islam starts at Fajr and not at Magrib.

A day in Islam starts at Fajr contrary to the popular belief that it starts at Magrib. We are giving below the evidences from Noble Qur'an and Sunnah.

From Noble Quran:

a)

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ 238:2

In Verse 2:238, we are asked to guard strictly the As salawaat (five obligatory prayers), especially the "salawaathul wusta" (mid prayer).

"Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e. the best prayer - 'Asr). And stand before Allah with obedience [and do not speak to others during the Salat (prayers)].

Since Asr is the mid prayer "salawaathul wusta" mentioned in the Quran, the day must start at Fajr (Dawn) and not at Magrib.

All the mufasirs have said that the "salaathul wusta" is Asr prayer. It is reported in Sahih Muslim, Muwatta Maaliki, Abu Dawud, Nasaie, Tirmudhi & Mussanad Ahmad.

The Middle prayer, is the `Asr prayer according to the majority of the scholars among the Companions, as At-Tirmidhi and Al-Baghawi have stated. Al-Qadi Al-Mawardi added that the majority of the scholars of the Tabi`in also held this view. Al-Hafiz Abu `Umar bin `Abdul-Barr said that this is also the opinion of the majority of the scholars of the Athar (i.e., the Hadith and the statements of the Salaf). In addition, Abu Muhammad bin `Atiyah said that this is the Tafsir (of the Middle prayer) of the majority of scholars. Al-Hafiz Abu Muhammad `Abdul-Mu'min bin Khalaf Ad-Dumyati stated in his book on the Middle prayer that it is the `Asr prayer and mentioned that this is the Tafsir of `Umar, `Ali, Ibn Mas`ud, Abu Ayyub,

`Abdullah bin `Amr, Samurah bin Jundub, Abu Hurayrah, Abu Sa`id, Hafsa, Umm Habibah, Umm Salamah, Ibn `Abbas and `A'ishah. This is also the Tafsir of `Ubaydah, Ibrahim An-Nakha`i, Razin, Zirr bin Hubaysh, Sa`id bin Jubayr, Ibn Sirin, Al-Hasan, Qatadah, Ad-Dahhak, Al-Kalbi, Muqatil, `Ubayd bin Abu Maryam, and others.

If Asr has to be the mid prayer, the day must start at Fajr (Dawn) and not at Magrib.

b) The Quran says in 6:60:

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ۗ ثُمَّ
إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ 6:60

" And it is He who takes your souls by night and knows what you have committed by day. Then He revives you therein that a specified term may be fulfilled. Then to Him will be your return; then He will inform you about what you used to do. (Al-An'am 6:60)"

The above verse clearly informs us when a day should start for us. Allah says that He the Almighty knows whatever you do during the daytime. Then He, the Almighty lays you to rest at night; and wakes you again in the day. Focus on the statement 'Allah wakes us up from sleep again in order that a term appointed has to be fulfilled', clearly meaning a cycle of the day and night gradually completing the term of our life. The sequence is clearly day - night and then day.

Similarly, the Quran states in 25:47, "And it is He who has made the night for you as clothing and sleep [a means for] rest and has made the day a resurrection". Here the word used for resurrection is "nushooran". which is the same word used in Quran to refer to "resurrection" in the life after death (25:3). The point explained in this verse is that Allah has made sleep a repose (at which time your consciousness is temporarily suspended and your nervous system is at peace and rest). Thereafter, another fresh day (resurrection), you get up and become busy in your work. The fact that the Quran has compared a DAY into "RESURRECTION" itself is a proof that a day is considered as fresh beginning for us.

c) The Quran states about the children who have not come of age as per the following;

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۖ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهْرِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ۗ ثَلَاثُ عَوْرَاتٍ لَّكُمْ ۗ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ ۖ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ 24:58

O ye who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions: before morning prayer; and when you lay aside your garments in the middle of the day; and after Isha prayer (An-Nur 24:58).

Here Allah is explaining three occasions, in sequence and in relation to a whole day and the order in which they are stated is very important to note. The first one being before the morning prayer, then midday, and then after Isha prayer. If the day were to start with Magrib the order should have been started with Isha prayer.

d) In Surrah Yasin (36) verse 40, when it says "nor does the night outstrip the day", it means that Day is the forerunner and Night will not outstrip the day.

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۗ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ 36:40

The verse also makes it clear, without any ambiguity that 'day light part' precedes the night.

e) Surrah Al A'raf (Chapter 7) Verse 54 says that "He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command."

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ
النَّهَارَ يُطَلِّبُهُ حَيْثُهَا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ
اللَّهُ رَبُّ الْعَالَمِينَ 7:54

Here also, from the statement, "brings the night as a cover over the day" clearly indicates that day light comes first.

f) Surrah Ar Ra'd (Chapter 13) Verse 3 also says the same thing: "He brings the night as a cover over the day. Verily, in these things, there are Ayat (proofs, evidences, lessons, signs, etc.) for people who reflect."

يُغْشِي اللَّيْلَ النَّهَارَ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۗ 13:3

It is again clearly mentioned that it is the day light part which is the first part and night follows as a cover over it.

g) In Surah As Shams (Chapter 91) Verses 1-4 also say that it is the sun or day which precedes the moon or night. "And by the sun and its brightness; And by the moon as it follows it (the sun); And by the day as it shows up (the sun's) brightness; And by the night as it conceals it (the sun);"

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾ وَالْقَمَرِ إِذَا تَلَاهَا ﴿٢﴾ وَالنَّهَارِ إِذَا جَلَّاهَا ﴿٣﴾ وَاللَّيْلِ إِذَا يَغْشَاهَا
﴿٤﴾

From authentic Hadeeth:

1) Witr: A day consists of 5 prayers. We have been ordered to end them with Witr

(Sahih Bukhari, Sahih Muslim, Tirmidhi, Abu Dawud, Nasaie). Hadeeths also ask us to pray Witr between Isha & Fajr (Sahih Bukhari, Sahih Muslim, Tirmidhi, Abu Dawud, Nasaie). This also indicates that the day's last Farz prayer is Isha & Fajr is the first Farz prayer.

2) The Prophet (ﷺ) used to start Ithi'kaaf from Fajr onwards - Sahih Bukhari, Sahih Muslim, Abu Dawud, Nasaie, Tirmidhi, Ibn Maaja & Musnad Ahmad.

3) It is also reported in the hadeeths that the Prophet (ﷺ) used to come out of Ithi'kaaf after Fajr on the Eid Day (Tirmidhi, Ahmad, Haakim) .

If the day & the month of Ramdhaan have ended by sun-set, why should the Prophet (ﷺ) stay in I'thikaaf from Magrib to Fajr which according to the majority belonged to Shawwaal??

4) During Hajj if a pilgrim cannot be at the Arafath, his Hajj is not completed. In an authentic hadeeth, the Prophet (ﷺ) has asked a pilgrim to be at Arafath before the Fajr of 10th Zul Hijjah so that the essential part of the Pilgrimage of staying at Arafath on the 9th of Zul Hijjah is completed. Since 9th Zul Hijjah extends till Fajr of 10th Zul Hijjah, this proves that the 24-hour period starts in Islam at Fajr, not at Magrib.

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي يَعْمَرَ الدَّيْلِيِّ قَالَ أَتَيْتُ النَّبِيَّ -صلى الله عليه وسلم- وَهُوَ بِعَرَفَةَ فَجَاءَ نَاسٌ - أَوْ نَفَرٌ - مِنْ أَهْلِ مَجْدٍ فَأَمَرُوا رَجُلًا فَنَادَى رَسُولَ اللَّهِ -صلى الله عليه وسلم- كَيْفَ الْحُجُّ فَأَمَرَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- رَجُلًا فَنَادَى الْحُجُّ الْحُجُّ يَوْمَ عَرَفَةَ مَنْ جَاءَ قَبْلَ صَلَاةِ الصُّبْحِ مِنْ لَيْلَةٍ جَمِعَ فَتَمَحَّجُّهُ أَيَّامُ مِيَّي « عليه وسلم- رَجُلًا فَنَادَى ثَلَاثَةً فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ». قَالَ ثُمَّ أَرْدَفَ رَجُلًا خَلْفَهُ فَجَعَلَ يُنَادِي سنن أبي داود . 1951(2/141) - بِذَلِكَ .

11-One calendar or Multiple calendars for the whole world?

Should there be one calendar or multiple calendars for the whole world?

Some say that the phases seen at certain region are meant for them alone and not for other regions. This is unwise and contrary to Noble Quran. Almighty Allah says that Ahillah as "Mawaaqeethu linaas" or as the dates for whole mankind, not for a particular region, just like Quran is Hudan Linnas, meaning it is a guidance for the whole mankind.

Wherever "li naas" is used in Noble Quran, it means "for the whole mankind" and nowhere in Noble Qur'an it is said that it means "for a particular region" or "restricted to a particular section of the people".

Noble Qur'an 2:21 – *"O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqun"*

Noble Qur'an 2:185 – *"The month of Ramadan in which was revealed the Quran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong)."*

Noble Qur'an 3:9 – *"Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allah never breaks His Promise".*

We should understand that Ahillah which show dates for whole man-kind should not be restricted to certain regions and that such restrictions are contrary to the essence of Quran.

Moreover, if one ponders on the verses from Noble Quraan which teach us about His Calendar, one will realise that Almighty Allaah has used the words "Qadharahu", "Qadhar naahu" to stress upon the importance. These words clearly teach, to those who all are pondering on them, that the dates are fixed/decreed by Almighty Allaah on the very day heavens and earth were created (9:36). Clouds, one's poor visibility, pollution, humidity, temperature etc cannot change the manaazil of Moon Decreed by Almighty Allaah.

Just as the whole world completes the Jummuah prayer, within a period of 24 hours, on a week-day called Friday, the whole world too can attain the Eid prayers within a period of 24 hours.

What the scholars say about a Single Calendar:

1) "If people of a town fasted 30 days based on their observation and people of another town fasted 29 days based on their observation, then those who fasted 29 are obliged to compensate for one day's fast. There is no consideration for the difference of the Mathali'a (horizons) in the clear interpretation of the report." (Fatawa Qadeekhan 1:198. This is a famous book of Hanafi Madhab)

2) "Ibn Mundir said that the most of the Fuqaha say: When it is confirmed by news of the people that a country among the countries has seen it before them, then compensating for what they have not fasted is compulsory. This is the view of Imam Malik, Imam Shafiy, Imam Ahmad, Imam Abu Haneefa and others." (Sharahus Sunna, Vol.6 P. 245)

12-Does the moon show different phases for different regions???

Does the moon show different phases for different regions/countries on the same day of the week?

Some Muslims insist that the moon shows different phases to people from different regions on a single day of the week. They are totally on the wrong track. The phases of the moon will be the same all over the world at a particular moment. Please click the link below to see the photos of Full Moon taken on Thursday, 6th of November, from different countries:

<https://www.facebook.com/EarthSky/photos/a.61619521852.81951.36709031852/10152333159336853/?type=1>

13-On which day of the week was 1-1-1 H started?

1-1-1 H was started on a Thursday.

Umar (RA) in whose Caliphate, the present Hijri Calendar was started, knew about the solar eclipse which occurred on the previous day ie. Wednesday, even though it was not seen in Arabia. We are happy that astronomers have accepted that the Eclipse was there on that Wednesday and it goes without saying that eclipse occurs on the Day of Conjunction (to put it in simple language) and that it is the last day of the month.

They (RA) were true followers of the Prophet (ﷺ) who lived 100% as per Qur'aan and observed the moon-phases which Qur'aan 2:189 says " are the dates " and who found-out "al Urj Oonil Qadeem" which Quran 36:39 says as the last visible phase of the moon and who easily identified the day of conjunction (the last day of the month).

They (RA) were not like majority of present-day Muslims who look at moon only on 3 or 4 times a year. They (RA) were also not like majority of present-day Muslims who missed the first fast of Ramdhaan. Nor they (RA) ever fasted on the Eid Day like majority of present-day Muslims.

Omar (RA) and the Companions (RA) were competent enough to pin-point the 1st of Muharram of 1 Hijri year to Thursday. They (RA) did it by back-tracking the dates of more than 200 months. It shows how much they (RA) were well-versed with recording accurately the start and end of each month for nearly 17 years. Allaahu Akbar !! Almighty Allah bestowed them with immense knowledge on the subject. Maasha Allah !!

Just imagine without computers or calculators how much difficult it would be for us to find out on which week-day was the date - 1st of Muharram 1417 H. (We challenge anyone to find out correctly without using computer or calculators, on which week-day was 1-1-1417 H with the dates of conjunction in each month. Then tell us who is "illiterate")

Now a days, many Muslims, by not studying the hadeeth properly, are branding them (RA) as illiterate and as the ones who do not know calculation!!! What a pity !!!

Let us now examine " where Al Biruni has recorded the 1-1-1 H as Thursday".

We are giving below the relevant parts from "Islam - An Historical Introduction" Edited by Gerhard Endress (translated by Carole Hillenbrand) where he has quoted from Al Biruni's book " Al Aathaar al Baaqiya".

Following data hereunder proves that 1st Muharram of 1 H was started on the following day of "CONJUNCTION/NEW MOON/ECLIPSE".

1-1-1H = 15 JULY 622 THURSDAY, (following day of conjunction).

ISLAM - An Historical Introduction, 2 Edited, GERHARD ENDRESS translated by CAROLE HILLENBRAND

EDINBURGH UNIVERSITY PRESS ISBN 0 7486 1620 9 (paperback)

Appendix - 3. The Islamic calendar

Now the most authentic date, which involved no obscurities nor possible mishaps, seemed to be the date of the Hijra of the Prophet, viz. of his arrival at MadĒna on Monday, the 8th of the month RabĒÆ I [20th September 622], whilst the beginning of the year was a Thursday (1st Mu'arram = 15th July 622). Now he adopted this epoch, and fixed thereby the dates in all his affairs. This happened in the year 17 after the Hijra. (Al-Biruni [973–c. 1050]: al-Athar Al-Baqiya ['The Chronology of Ancient Nations], edited by C. Edward Sachau, Leipzig 1878, pp. 29–30, transl. by C. E. Sachau, London 1879, pp. 33–4.)

Data on Eclipse of 14 th July 622 >> PARTIAL SOLAR ECLIPSE (NEW MOON) on Jul 14 05:26 UT

Excerpts from English Translation of "Al Aathaar al Baaqiya"

Links: [Extract pages from Islam -An historical introduction-2ED0.pdf](#)

PHASES OF THE MOON: 601 TO 700 NASA

<http://eclipse.gsfc.nasa.gov/SEcat5/SE0601-0700.html>

We are sure all are now convinced that 1-1-1 H was on a Thursday.

Umer (RA) who formulated the the Hijri Calendar himself started the Muharram of 1H on the following day on which Conjunction/Eclipse took place. Then, how can one now start the new Hijri month after seeing the SETTING hilaal on the west sky?

Everyone will agree that Umar (RA) and the Sahaba (RA) present at that time would never go against the instructions of the Prophet (ﷺ) who taught them about Sharia.

This itself proves that the starting of new month after seeing the hilaal is a Bid'ah !! Prophet (ﷺ) never practiced it nor the Sahaba (RA).

WHY SHOULD PRESENT-DAY MUSLIMS FOLLOW A BID'AH ??????

Points to remember:

1) You may recall that Omar (RA) tabulated the Hijri Calendar with 1st of Muharram of 1H falling on a Thursday. On the previous day, ie., on Wednesday there was a Solar Eclipse and hence, from the beginning itself, there was no role for sighting the hilaal on the Western sky, in order to start the new month.

2) Omar (RA) took the cue of the correct base-date from the speech of the Prophet (ﷺ) on Yaumun Nahar of Hajjathul Wida. On that day the Prophet (ﷺ) asserted that it was the Day of Nahar and confirmed that the "Time has returned to its

original state of the Day of Creation (Friday) ". **This date - Friday 10th Zul Hijah of 10H - was taken as the base date for formulating the Hijri Calendar. Omar (RA) and the Sahaba (RA) tabulated nearly 120 months backwards and nearly 80 months forwards from this base-date and fixed 1-1-1 H as falling on a Thursday**

Al Biruni has recorded that the date 1-1-1 H was on a Thursday. But, later on, this day of the week was changed to Friday !!!!

Web link to this article with pictures: [click here](#)

14-Did the Prophet (ﷺ) & Sahaba (RA) knew duration of current month ??

Did the Prophet (ﷺ) & Sahaba (RA) knew, in the first quarter itself, that a particular month is of 29 days or of 30 days ? If yes, how?

The following hadeeth clearly state that the Prophet (ﷺ) and the Sahaba (RA) knew in the first week itself that the particular month is of 29 days or 30 days:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ • حَدَّثَنَا أَبُو مُعَاوِيَةَ • عَنِ الْأَعْمَشِ • عَنْ أَبِي صَالِحٍ • عَنْ أَبِي هُرَيْرَةَ • قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " كَمْ مَضَى مِنَ الشَّهْرِ " . قَالَ قُلْنَا اثْنَانِ وَعِشْرُونَ وَبَقِيَ ثَمَانٍ . فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " الشَّهْرُ هَكَذَا وَالشَّهْرُ هَكَذَا وَالشَّهْرُ هَكَذَا " . ثَلَاثَ مَرَّاتٍ وَأَمْسَكَ وَاحِدَةً * . سنن ابن ماجه - كتاب الصيام باب ما جاء في الشهر تسع وعشرون - حديث 1652

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: How much of the month has passed?" We said: "Twenty-two (days), and there are eight left." The Messenger of Allah (ﷺ) said: "The month is like that, and the month is like that, (and the month is like that), three times, and he withheld one finger the last time." Book 7, Hadith 1652 Sunan Ibn Majah

حدثنا يوسف بن موسى • حدثنا جرير • عن الأعمش • عن أبي صالح • عن أبي هريرة قال : ذكرنا ليلة القدر عند رسول الله صلى الله عليه وسلم • فقال رسول الله صلى الله عليه وسلم : " كم مضى من الشهر • قلنا : مضى اثنان وعشرون • وبقي ثمان قال : " لا • بل بقي سبع " قالوا : لا • بل بقي ثمان قال : " لا • بل بقي سبع " قالوا : لا • بل بقي ثمان قال : " لا • بل بقي سبع • الشهر تسع وعشرون " . ثم قال بيده • حتى عد تسعة وعشرين " • ثم قال : " التمسوها الليلة " . صحيح ابن خزيمة - كتاب الصيام
جماع أبواب صوم التطوع - باب ذكر الخبر المفسر للدليل الذي ذكرت حديث 2024

وأخبرنا أبو بكر أحمد بن الحسن ثنا أبو محمد دعلج بن أحمد السجستاني بمدينة السلام ثنا موسى بن هارون • قال : قلت لأبي نعيم , أحدثكم أبو إسحاق الفزاري , عن الأعمش • عن أبي صالح • عن أبي هريرة • وأراه قد ذكر ابن عمر قال : كنا عند رسول الله صلى الله عليه وسلم فذكروا ليلة القدر • فقال رسول الله صلى الله عليه وسلم " كم مضى من الشهر • قالوا : اثنان وعشرون وبقي ثمان قال : " مضى اثنان وعشرون وبقي سبع الشهر تسع وعشرون فالتمسوها الليلة " فقال أبو نعيم : نعم * السنن الكبرى للبيهقي - كتاب الصيام باب الترغيب في طلبها ليلة ثلاث وعشرين - حديث 8018

أخبرنا عبد الله بن محمد الأزدى ● حدثنا إسحاق بن إبراهيم ● أخبرنا جرير بن عبد الحميد ● عن
الأعمش ● عن أبي صالح ● عن أبي هريرة قال : ذكرنا ليلة القدر عند رسول الله صلى الله عليه وسلم ●
فقال رسول الله صلى الله عليه وسلم : " كم مضى من الشهر ● " فقلنا : مضى اثنان وعشرون يوماً ●
وبقى ثمان ● فقال صلى الله عليه وسلم : " لا ● بل مضى اثنان وعشرون يوماً ● وبقي سبع ● الشهر تسع
وعشرون يوماً ● فالتمسوها الليلة " * صحيح ابن حبان - باب الإمامة والجماعة باب الحدث في الصلاة -
ذكر الخبر الدال على صحة ما تأولنا اللفظة التي ذكرناها قبل حديث 2588

From these hadiths, we come to know that the Prophet (ﷺ) on 22nd day of
Ramdhaan ie on the Last Quarter, is asking the Sahaba (RA) about the remaining
days in Ramdhaan. The Sahaba (RA) replied that Eight more days are left. But the
Prophet (ﷺ) says that only Seven days are left. Again Sahaba (RA) said that "eight
days are left. The Prophet (ﷺ) again insists that only seven days are left and
further teaches the Sahaba (RA) that the particular Ramdhaan is of 29 days.

We must note that it is not the character of the Sahaba (RA) to debate with the
Prophet (ﷺ) nor they (RA) argued.

What actually occurred was not an argument. Nor there was any debate. The
Prophet (ﷺ) was teaching the Sahaba (RA) about the reading of dates from the
phases.

For a regular observer of phases, it is very easy to find out from the First Quarter as
well as from Last Quarter, the duration of the current month. The shape of the moon,
its position etc are made use of in arriving at the duration of the month.

The Prophet (ﷺ) and Sahaba (RA) in fact announced the date of Eid seven days
in advance !!

From the above hadeeths, we can understand that it was known to the Prophet
(ﷺ) and the Sahaba (RA) when the month will end and that they were depending
on "observation with proper knowledge" all the phases of the moon and that they
were NOT depending on the sight of setting hilaal on the Western sky, after the day-
light part of the first day is over.

15-Did the Prophet (ﷺ) ever observed himself first setting hilaal on the western sky ???

Did the Prophet (ﷺ) ever observed himself/ asked the Sahaba (RA) to look for the first setting hilaal on the western sky OR used to observe all the phases of all the months (throughout the year)?

There is no authentic hadeeth to prove that the Prophet (ﷺ) ever observed himself/ asked the Sahaba (RA) to look for the first setting hilaal on the western sky.

In fact, the following hadeeth says that the Prophet (ﷺ) used to observe all the phases throughout the year, especially those of Sha'baan:

حدثنا أحمد بن حنبل ● حدثني عبد الرحمن بن مهدي ● حدثني معاوية بن صالح ● عن عبد الله بن أبي قيس ● قال : سمعت عائشة رضی الله عنها تقول : " كان رسول الله صلى الله عليه وسلم يتحفظ من شعبان ثم يصوم لرؤية رمضان ● فإن غم عليه عد ثلاثين يوماً ثم صام " * سنن أبي داود ● ما لا يتحفظ من غيره
1993 : - كتاب الصوم باب إذا أغمى الشهر - حديث

Please note that this authentic hadeeth was reported by Aisha (RA) and it is binding on all Muslims to observe all the phases of the moon throughout the year and not just on the eve of Ramdhaan, Shawwal& Zul Hijjah in a year.

16-Day of Conjunction/Eclipse as the last day of the month

Evidence to consider the Day of Conjunction/Eclipse as the last day of the month

We are quoting Imam Ibn Kathir's explanation on Quran verse 71:16 :

(Allah has created the seven heavens in tiers and has made the moon a light therein, and made the sun a lamp) meaning, He made a distinction between them (the sun and moon) in reference to their lighting. He made each one of them in a set manner with a distinct quality so that the night and day may be known. They (the night and day) are known by the rising and setting of the sun. He also determined fixed stations and positions for the moon, and He made its light vary so that sometimes it increases until it reaches a maximum, **then it begins to decrease until it is completely veiled. This shows the passing of months and years**".

تفسير ابن كثير - سورة نوح (8 / 233) « وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا (71:16)

وَإِنَّمَا الْمَقْصُودُ أَنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى " خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا " أَيْ فَاوْتَّ بَيْنَهُمَا فِي الْإِسْتِنَارَةِ فَجَعَلَ كُلًّا مِنْهُمَا أَنْمُودَجًا عَلَى حِدَةٍ لِيُعْرَفَ اللَّيْلُ وَالنَّهَارُ بِمَطْلَعِ الشَّمْسِ وَمَغِيبِهَا وَقَدَّرَ لِلْقَمَرِ مَنَازِلَ وَبُرُوجًا وَفَاوْتَّ نُورَهُ فَتَارَةً يَزْدَادُ حَتَّى يَنْتَاهِيَ ثُمَّ يَشْرَعُ فِي التَّقْصِ حَتَّى يَسْتَسِيرَ لِيَدُلَّ عَلَى مُضِيِّ الشُّهُورِ وَالْأَعْوَامِ كَمَا قَالَ تَعَالَى " هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ " مَنَازِلَ لِيَتَعَلَّمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ .

This explanation will suffice to prove that as per Sharia, the Day of Conjunction is the last day of a month. It may also be noted that Solar Eclipse occurs only on the Day of Conjunction and it marks the end of a lunar month.

17-International Date Line and Islamic Dating system?

What is the connection of International Date Line having with Islamic Dating system?

Muslims all over the world pray 4-rakaaths of Zuhr from Saturday till Thursday and on Friday 2 rakaaths along with a bayaan (Khutba). As we all know, IDL is the place where Jumaah starts in the world and the day of Friday progresses as we go westward and within 24 hours of the first Jummah the whole world will finish praying it. While the Jummah is prayed on the West, people will be praying Zuhur almost at the same time, on the east of this line.

Moreover, when it is 12 noon at this place, the local time at Makkah will be 3:00 am. In other words, only after the Ummul Qurrah (Makkah) enters the day of Friday, the first Jummah in the world is prayed. Or in other words, only after start of Friday in Makkah, the first Jummah is prayed in the world. .

18-Do the Sahaba (RA) were taught how to observe and read the dates from moon-phases?

Yes. The following hadeeths tells us about this:

The Arabic text and English translation are as follows:

حَدَّثَنَا مُسَدَّدٌ • عَنْ يَحْيَى • عَنِ ابْنِ جُرَيْجٍ • قَالَ حَدَّثَنِي عَبْدُ اللَّهِ • مَوْلَى أَسْمَاءَ عَنْ أَسْمَاءَ • أَنَّهَا نَزَلَتْ لَيْلَةَ جَمْعٍ عِنْدَ الْمُزْدَلِفَةِ • فَقَامَتْ تُصَلِّي • فَصَلَّتْ سَاعَةً • ثُمَّ قَالَتْ يَا بُنَيَّ هَلْ غَابَ الْقَمَرُ قُلْتُ لَا. فَصَلَّتْ سَاعَةً • ثُمَّ قَالَتْ هَلْ غَابَ الْقَمَرُ قُلْتُ نَعَمْ. قَالَتْ فَارْتَحِلُوا. فَارْتَحَلْنَا • وَمَضَيْنَا حَتَّى رَمَتِ الْجُمْرَةَ • ثُمَّ رَجَعَتْ فَصَلَّتِ الصُّبْحَ فِي مَنْزِلِهَا. فَقُلْتُ لَهَا يَا هُنْتَا مَا أَرَانَا إِلَّا قَدْ غَلَسْنَا. قَالَتْ يَا بُنَيَّ • إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَذِنَ لِلظُّعْنِ. " * صحيح البخارى - كتاب الحج باب من قدم ضعفة أهله بليل - حديث

1606

Narrated 'Abdullah:

(the slave of Asma') During the night of Jam', Asma' got down at Al-Muzdalifa and stood up for (offering) the prayer and offered the prayer for some time and then asked, "O my son! Has the moon set?" I replied in the negative and she again prayed for another period and then asked, "Has the moon set?" I replied, "Yes." So she said that we should set out (for Mina), and we departed and went on till she threw pebbles at the Jamra (Jamrat-al-Aqaba) and then she returned to her dwelling place and offered the Morning Prayer. I asked her, "O you! I think we have come (to Mina) early in the night." She replied, "O my son! Allah's Apostle gave permission to the women to do so." Bukhari :: Hadith 1606

What does the above hadeeth teach us???

This hadeeth teaches us that :

- 1) The Prophet (ﷺ) taught the Sahaba (RA) how to read the dates from the moon-phases
- 2) The Sahaba (RA) were of the habit of observing the moon-phases
- 3) They (RA) were well versed with the art of reading the dates from moon-phases, as taught by the Prophet (ﷺ)
- 4) The referred hadeeth says that the Ummul Moomineen (RA) was not asking about the first hilaal.

5) She (RA) as well as Sahaba (RA) knew at what time the moon set on each day, throughout the month

Yes, this hadeeth clearly and categorically confirms all the above and proves the concept followed by HCI as correct.

So, the Sunnah is to observe all the phases of the moon and also to be well-versed with the rising and setting timings of the moon on each day of the month. To observe moon only on 2 or 3 occasions (Ramdhaan, Shawwal and Zul Hijjah) was not practiced by Sahaba (RA). It is a Bid'ah to search for the SETTING moon on the First day of the moon in order to start the new month.

Yes, this hadeeth also clearly exposes as false, the claim of those who advocate "Imkane Ruyiah," that the Prophet (ﷺ) and the Sahaba (RA) were starting the month after seeing the SETTING moon at Magrib. They (RA) knew very well that the moon rise in the morning of the first day, follows the Sun and becomes visible after the setting of Sun. (Refer Tafsir Ibn Kathir 91:1-2).

19-Does Hijri Committee start the new month from the day of Conjunction or after the hilaal getting established ?

Many have a misconception that the phenomenon of Conjunction lasts for one whole day or 1 1/2 days or even 2 days !!!!! Such a thought is wrong, no doubt about it.

The phenomenon of Conjunction occurs in an "instant". Please note that the orbital speed of the Earth around the Sun averages about 30 km/s (108,000 km/h) and the orbital speed of the Moon around the Earth is 1.022 Km/s (3,680.5 km/h). The center points of Earth (which moves at 30 Kms per second) and that of Moon (which moves at 1 km per second) and that of Sun comes in a straight line just for an "instant". At the very next moment, this alignment gets disturbed and Moon starts moving to the other side of the Sun. After this "instant" itself, very, very, thin crescent is formed, though invisible to human eye.

You may notice that photographs of such crescents were taken, by astronomers using sophisticated equipments, thereby confirming that the new month has been started with birth of hilaal. Such a photograph taken on the day of Conjunction in Shabaan 1434 (July 8th 2013) at 07:14 UT is available in the following link.

http://www.astrophoto.fr/new_moon_2013july8.html

So, Hijri Committee starts the new month only when the hilaal gets established and not before that. ALHUMDULILLAH !!!

20-"Why Hijri Committee is not starting the new month from that instant, after conjunction itself instead of waiting for the fajr of the following day?".

The answer is simple. For a Muslim there are 5 obligatory prayers in a Universal day and it has been advised to end them with Witr which can be prayed till just before Fajre prayer of the next day. Only after that a new day starts and not before. This cycle goes on all through the year, irrespective of whether conjunction occurs or not.

Once in a month, when conjunction occurs, this cycle cannot be disturbed. Suppose the Conjunction falls on a Friday, then many places in the world would not have even completed their Jumma prayers and hence the last day of the month has not ended in the world, as soon as the conjunction takes place. The next universal day starts only after the cycle of 5 mandatory prayers plus Witr is completed.

Hence, the new month starts only at Fajr, irrespective of the time of Conjunction that took place on the previous universal day. So, the Day of Conjunction must be considered as the last day of the month and the new month to start at Fajre on the following Universal day so that the dates tally with the moon-phases, as directed in Noble Quran 2:189.

In fact, Saudi Arabia was following this criteria till 1420 H and later on the criteria was changed with conditions like sun-set & moon-set difference; the conjunction to occur before 3 pm (Makkah Time) and later on this cut-off time was fixed at Magrib in Makkah. These conditions are un-scientific, astronomically wrong and contrary to Sharia..

21-Did Sahaba (RA) know that the moon rises after the Sun in the morning of the first day, follows Sun and becomes visible when Sun sets ?

The Sun-rise & Moon-rise difference cannot be considered as astronomically the correct criteria, for starting the new month. Even then it may be noted that at many places in world, on the first day, Moon rises in the morning after Sun, follows it and becomes visible after Sun-set. And that Almighty Allah has described about this phenomenon in Surrah As Shums:

"And by the sun and its brightness; And by the moon as it follows it (the sun); And by the day as it shows up (the sun's) brightness; And by the night as it conceals it (the sun);" (91:1-2)

It will not surprise many to note that the Sahaba (RA) knew about this phenomenon. Alhumdulillah !!

In Tafsir Ibn Kathir, it is explained: "' Al-`Awfi reported from Ibn `Abbas (RA) that he said, (By the moon as it Talaha.) "It follows the day (sun)." Qatadah said, "'as it Talaha (follows it)' is referring to the night of the Hilal (the new crescent moon). When the sun goes down, the Hilal is visible."

So, it is crystal clear that the Sahaba (RA) were aware that the Moon rises after Sun on the first day, follows the Sun and becomes visible after Sun-set.

They (RA) were also aware that if they waited for the hilaal to appear in order to start the new month, they (RA) will lose the day-light part of the first day in which one has to observe the fast of the first day (in case of Ramdhaan) and in which one must celebrate Eid (in case of Shawwal). They (RA) were also aware that if they waited for the hilaal in order to start the new month, they will commit the sin of fasting on the Eid day (in case of Shawwal) which is haraam.

22-What is the difference between this Hijri Calendar and other calendars pre-determined by calculations?

It is true that many countries have adopted calculation criteria, some varying with each other, to determine the start of Hijri months. We are giving some of them and also explaining the disadvantages in adopting such criteria:

- 1) **ECFR - European Council for Fatwa and Research** - Many European countries follow the decision of this organisation. They consider the moon attaining a minimum Altitude of 5° & a minimum elongation at 8° .
- 2) **Indonesia**: Moon to attain a minimum Age of 8 hours, an altitude of minimum 2° & a minimum elongation of 3 degrees.
- 3) **Libya**: The moon must be above western horizon at sunset and also sighting in Saudi Arabia.
- 4) **Malaysia**: Moon must attain a minimum Age of 8 hours, an altitude of minimum 2° and an elongation of minimum 3° . A few countries follow Malaysia.
- 5) **Turkey**: Many countries follow the decision of Turkey. They want moon to attain an Altitude of a minimum 5° and a minimum elongation of 8° somewhere in the world.
- 6) **Egypt**: Moon birth must be before Sun-set and moon to set at least 5 minutes after the setting of Sun.
- 7) **USA (ISNA/FCNA)**: Moon must be born before Magrib at Makkah and the moon to set after the sun at Makkah. For Eidul Adha they depend on Saudi Arabia.

These are the few criteria employed by others in order to start the new Hijri months through calculation-method. If these are fulfilled the new months are started from the Magrib of the Day of Conjunction.

If one studies them one can easily understand that almost all are based on either visibility of new hilaal on the West or on fulfilling the usual parameters for establishing the birth of an invisible hilaal or meeting the parameters for a possible sighting of hilaal on the western horizon.

These criteria will not allow us to start the new months on the correct day, throughout the year. It is true that on some months these will enable us to start the new month on the correct day (ie. on the next day following the Day of conjunction). But on other months, the actual first day of the new month is lost and the month will be started only on the second day.

These criteria give importance to moon attaining certain Age and/or Altitude and/or Elongation, which takes at least a few hours to lapse after Geo-centric Conjunction. This all important span of time decides whether the new month is started on the correct day or not.

Only when the Geo-centric conjunction takes place earlier than 16:00 UT on a Universal day, the moon will attain the required Age of more than 8 hours and/or required Altitude and/or required elongation, before the end of that Universal day. But on many months it may occur after 16:00 UT and hence these countries have to skip one day and start the new month only after a day. For example if Conjunction takes place after 20:00 UT on a Sunday, then the moon cannot attain the set parameters before the end of the Universal Day (Sunday) and hence these countries will start the new month only on Tuesday instead of Monday. This results in moon-phases and dates not tallying with each other or in other words, not in compliance with the direction given in verse 2:189.

Whereas, Hijri Calendar, propagated by HCI, keeps the cut-off time as 23:59 UT for the conjunction to take place. Kindly note that 00:00 UT to 23:59 UT synchronises with the local time of 03:00 hr to 02:29 hr of Makkah local time.

Thus as per this Hijri Calendar, months can be started on the very next day after conjunction. Astronomically, conjunction is the end of Lunar cycle and beginning of new month from the next of Day of Conjunction tallies with the moon phases and the natural order. In their Original Ummul Qurrah calendar, Saudi Arabia too was using the same criteria till 1420 H, which is now being followed by Hijri Committee.

More over, by employing this criteria, we can tabulate accurate calendars for many thousands of years, forward as well as backwards.

This calendar also tallies with Nautical Almanac published by Marine/Naval authorities of various countries.

Visibility curves - How far they are accurate? Are they essential to start the new month ?

It is true that many Astronomers like Dr. Khalid Shaukat, Dr. Mohamed Odeh are publishing visibility curves for each month. These are plotted by computing the parameters for a possible sighting of waxing crescent for the first time on the Western horizon. This just shows the probability of sighting of hilaal. But cannot give confirmed sighting at all places under the coloured bands. On many occasions these curves proclaimed 100% positive sighting from Polynesian Islands but no one reported any sighting from these regions.

Hence these curves do not serve any purpose in preparing predetermined calendar. It is also astronomically true that at somewhere in the world, on the Universal day of conjunction, the moon sets after the Sun, the birth of Moon occurs and hilaal gets established though invisible on the Day of conjunction itself. Thus starting the new month on the following day is correct as per Sharia too.

We must remember two points in this regard.

a) The Hilaal seen on the west after sun-set is actually the SETTING moon, which rose on the east earlier. This moon follows the Sun and becomes visible after sun-set. Sahaba (RA) knew about this and they were also aware that the day-light part of

the first day is lost if they waited for the hilaal to appear. They were also aware that they will lose the fast of the first day (in case of Ramdhaan) and stand to commit the sin of fasting on Eid day (in case of Shawwal) if they waited for the hilaal on the West. Tafsir Ibn Katheer - verses 91:1 & 2 may be referred in this regard.

b) These curves are plotted on an imaginary flat earth surface. The Geographic or Physical factors like hills, mountains, trees, ridges, altitude of the place, forests etc. are not taken into count. These curves even divide cities and even villages, which itself proves that they are not dependable.

We are giving a web link below which if clicked and zoomed in show the visibility curve for Ramdhaan 1429, dividing the Holy Kaa'ba itself into two – on the one side people are fasting and on the other side people are not fasting!!

<http://hijracalendar.in/media/animations/flashmovie/visibilitycurvonearth.swf>

23-How to Observe the Moon-phases

Quarter 1:-The sun and the moon rises almost at the same time on a conjunction day and it sets after the sun in the evening of the same day as it lags during its course at the rate of 50 minutes (12.2.degree) per day. The earth rotates its axis from West to East and the moon travels around the earth causing it to lag behind the Sun every day which causes different mansions for her. These mansions (Manaazil) have a clear significance to understand the dates pertaining to the week days which doesn't repeats by itself during a lunation since she has a unique stage every day (10:5).

The moon grows bigger and bigger as it starts waxing after conjunction as it rises away and away from the sun every day and we have the first quarter when she has a 90 degree elongation when the moon rises at noon and sets after nearly 12 hours and we can see the half disc just overhead at sunset. It happens between 7th and 8th day of every month depending upon the conjunction time, length of its lunation for that particular month and the position of the moon in apogee or perigee. So we have Waxing Crescents in the first quarter, which we can usually watch towards the west side during the first part of the night since sunset.

Quarter 2:-The moon reaches exactly opposite to the sun when she attains 180 degree elongation from the sun; the near side of the moon is totally lit (an opposite phenomenon of conjunction when the far side of the moon is totally lit) and we call it as Full Moon which happens in the middle of the month between 14th and 16th depending upon the same 3 criteria mentioned above. She rises at sunset and sets after sunrise of the succeeding day. So we have Waxing Gibbous in the second quarter and can be seen these towards the east after sunset with more than 50% illumination until it attains the shape of a full disc where she rises almost simultaneously with the sunset and reaches overhead in the midnight.

Quarter 3:-She begins to wane after it attains the full light on the near side until it reaches Minus 90 degree elongation. The moon attains the half shape again in the 3rd quarter; it rises in the midnight and sets in the noon,an opposite phenomenon of the first quarter. We can see this phase over head at dawn with 50% illumination. The phases in the third quarter (Waning Gibbous) can be seen towards the West around the dawn.

Quarter 4:-The last quarter is a crucial one, which gives a clear indication on the length of the current month. Moon begins to wane further to a crescent and we have Waning Crescents after third quarter, which will never last more than 7 days. So the same day of the week, on which she attains the shape of a crescent (in the Last Quarter), would be the first day of the next month. If it occurs with well-defined prominent horns on a Tuesday, the first of the new month will be on the following Tuesday.

24-Web links

[Web-link to download “3001 Years Hijri Calendar & Converter](#)

[Web-link to download “200 Years Hijri Calendar “](#)

[Web-link to download Hijri Calendar for 1436 H](#)

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